

Notes on the  
Epistle of . .  
Paul to the . .  
Philippians. .

With Paraphrase.

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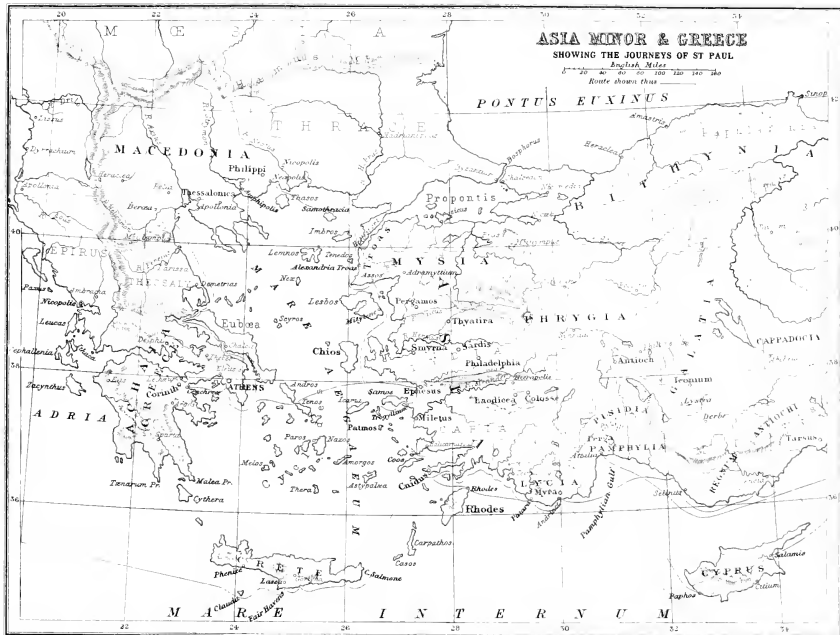














# THE EPISTLE OF PAUL TO THE PHILIPPIANS

EXPANDED IN A PARAPHRASE AND EXPLAINED  
IN NOTES

WITH  
MAP AND INTRODUCTION

AMERICAN REVISED VERSION  
AND APPENDIX INCLUDING  
POLYCARP'S LETTER TO THE PHILIPPIANS

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To  
ALPHEUS H. HOLLOWAY, D. D.  
OF SALISBURY, MARYLAND,  
COMPANION OF MY BOYHOOD AND COLLEGE DAYS,  
this contribution to the understanding of  
Paul's Letter to the Philippians,  
is affectionately inscribed.





## INTRODUCTION.

### PHILIPPI.

Philippi, situated eight miles inland from Neapolis, at the head of the Ægean Sea, and visited by Paul on his second missionary journey, is interesting as being the first city in Europe to which the Gospel was carried by an apostle. It is, moreover, a place of peculiar interest on account of Luke's detailed and vivid account, in the sixteenth chapter of the Book of the Acts, of what occurred there in connection with the work of Paul and his associates.

Renan's description of the road from Neapolis to Philippi may give us a somewhat overdrawn picture, but doubtless it contains a considerable measure of reality. Referring to Paul and his company as they started from the port towards the famous inland city, he says, "They ascended the paved and cut slope in the rocks which overlook Neapolis, crossed the little chain of mountains which forms the coast, and entered the beautiful plain in the centre of which stands detached upon a projecting promontory of the mountain, the city of Philippi. Everything indicated habits honest, serious, and amenable. One felt himself to be in a centre analogous to that in which the poetry of Virgil was created. The evergreen plain was favorable for the various culture of vegetables and flowers. Splendid fountains springing

from the foot of the mountain of shining marble which crowned the city, spread, when properly directed, shade and freshness. The thickets of poplars, willows, of fig trees and cherry trees, and wild vines, exhaled the sweetest odors, and scented the brooks which abounded on all sides. Moreover, the meadows, which were overrun or covered with large roses, exhibited troops of heavy white-eyed buffaloes, with enormous horns, their heads just out of the water; whilst the bees and the swarms of black and blue butterflies flitted from flower to flower. Pangæus, with its majestic summits covered with snow till the middle of July, lay stretched out as if it would touch the city across the morass. Beautiful ranges of mountains bounded the horizon on all the other sides, discovering only an opening through which the sky disappeared, and showing in the clear distance the basin of Strymon."

There is also much of historic interest connected with Philippi as a locality, and especially in the events which there transpired in the centuries immediately preceding the Christian Era. The springs which gushed forth from the mountain that overlooked it gave to the ancient town the name Crenides (the little fountains). This town, which originally belonged to Thrace, was seized and fortified by Philip of Macedon in the latter part of the fourth century, B. C. It was then named by him Philippi, and became a Macedonian city. In Philip's time the valley in which a part of the new town was built became a busy mining camp, for one of the neighboring mountains had become famous for its rich reefs of gold and silver. The newly found wealth which Mount Pangæus contained was turned to great account by King Philip in extending his dominion. "This gold of Crenides," says a French writer, "spread itself over Greece, preceding the phalanx like an advance guard, and opening more gates than the battering-rams and catapults.

Perseus was the last of the Macedonian Kings, his territory having come under the dominion of Rome in 168 B. C.

The situation of Philippi was such as to make it inevitably a place of distinction. The pass in the mountains near by naturally attracted the attention of road builders under different governments, until at length that great Roman thoroughfare—the *Via Egnatia*—was made, which ran from Neapolis on the Ægean Sea to Dyrrachium on the Adriatic, and passed through Philippi.

The position of Philippi on the Egnatian Road accounts for that great double battle being fought there in B. C. 42, which decided the destiny of Rome by the overthrow of the Republican oligarchy and the establishment of the empire in its stead. There the armies of Octavius (subsequently Augustus) and Marcus Antonius were arrayed against those of Brutus and Cassius. Cassius with his troops was encamped on Mount Pangæus south of the town, while Brutus with his forces held the slopes on the north, these positions having been chosen for the purpose of guarding both sides of the pass on the Egnatian Road. Cassius was first overpowered, and after holding his ground two days longer Brutus was also defeated. Each of these conquered generals was at his own mandate put to death on the battle field by a fellow soldier, preferring death to the ignominy to which, had they chosen to live, they would have been subjected.

The issue of this great struggle as far as Philippi was concerned was its advancement, for Augustus elevated it to Colonial dignity, under the title *Colonia Augusta Julia Victrix Philippensis*, the name Julia in this title showing that the colony was founded to commemorate the victory of the cause of Julius Cæsar at Philippi.

A Roman Colony was, as far as an outpost of the empire could be, a miniature Rome. None but those

who were the possessors of Roman citizenship could belong to it. Those who were chosen to form a new colony were sent forth by imperial authority. They marched to their destination in military form, they continued to speak the Latin tongue, and Roman coin was the currency they used. The chief magistrates of the colony received their appointment direct from the imperial capital, and in the exercise of both civil and military authority were independent of the provincial governors in whose territories they resided. Luke is careful to speak of the magistrates of Philippi as prætors or commandants, which shows how familiar he was with the exact title which they assumed: and the sergeants mentioned by him were doubtless lictors who attended the magistrates, bearing *fascēs* or bundles of rods, and this shows again how the magistrates of this colony were endeavoring to make the most of their position. We are thus made to see with remarkable vividness what kind of officials they were into whose hands Paul and Silas fell at Philippi, and what kind of authority it was of which these officers made use. We see also from Luke's narrative how high was the claim to preëminence which the city of Philippi put forth in asserting its right to be styled "the first of the district." If, as may have been the case, Luke was himself a resident of Philippi, may we not discover in his description of this place the pride which he took in his own city?

It will be instructive to turn now to those verses (6-10) in the sixteenth of Acts to see how Paul was led to go to Philippi. It had not been his plan at all to go there. Had he been able to carry out his own purpose, he would have gone from Antioch straight to Ephesus, the metropolis of the Great Roman province of Asia. That was the natural direction for him to take in continuing his journey from Antioch. He would be following a great trade route, which would lead him to the most important city in all Asia Minor, a city in which he was subsequently led to spend three

years—a longer period than he spent anywhere else in the whole course of his missionary life. But the time—God's time—had not yet come for him to go to Ephesus. Other places had in the meantime to be visited, and plans affecting in the most far-reaching manner the whole after life of the apostle had first to be formed. Accordingly when Paul and Silas, accompanied by Timothy, had turned their faces towards Ephesus, and had got within the limits of the great province which they expected to traverse from east to west, lo, they were met with an absolute prohibition of the Holy Spirit to speak the word in Asia. It is to be noted that they were not forbidden to travel in Asia. But what would it avail to go on to Ephesus, if on their arrival there they might not preach the Gospel? They therefore turned northward towards Bithynia: and when they had arrived over against Mysia, and were close upon the boundary of the province which they intended to enter, the Spirit of Jesus, we read, suffered them not to go into Bithynia. They then turned towards the Ægean Sea and we read, that neglecting Mysia, because it was a part of the province of Asia, in the whole of which territory they had been forbidden to preach, they came down to the coast at Troas. And why were they there? The meaning of the divine prohibitions which had encountered them on the way from Antioch were all made clear, when at Troas they met Luke the physician, a Macedonian, and a Greek scholar, who was probably led to Christ at that time. It was necessary according to the plan of God, that Paul should find at Troas this man, who was ever after to be so serviceable to him, and hence the apostle had not been allowed to tarry on his way to that place. We know that Luke joined the company of Paul and Silas and Timothy at Troas, and went with them to Philippi, for in the Book of the Acts, which he afterwards wrote, we find the word “we” occurring for the first time in the 16th chapter, 11th verse. Was he the man

of Macedonia, whom Paul saw in the vision, probably in the night following the day when he met Luke? We are indebted for this suggestion to Professor Ramsay, whose book, "St. Paul the Traveller and the Roman Citizen," throws so much light on the life and work of the great apostle. "Come over into Macedonia, and help us," was the earnest invitation given to Paul and his companions by the man of Macedonia, whom the apostle saw in the vision. Whether Luke was a resident of Philippi or not, he evidently desired that Paul and his friends should go first to that important city. It seems probable that Luke remained in Philippi after Paul and Silas and Timothy had left for Thessalonica, and it does not appear that Luke joined their company again for a considerable time. It is not until the 20th chapter, 6th verse, of the Acts, that we find Luke using the word "we" again. And it is worthy of notice that this was at the time when Paul and his companions were leaving Philippi after the apostle's second visit to that place.

That frequent communications with the Philippian Church were maintained by Paul, there can be no doubt. How great his love for them, and his devotion to them, was, we see from the precious epistle which he sent to them by the hand of Epaphroditus during his first captivity at Rome.

Did the apostle ever visit them again, as in this letter he expressed a strong expectation of being able to do? It is not unlikely that he was permitted to see his purpose fulfilled after his first trial, and his release from imprisonment which was the result of it.

The dominant thought of the "afternoon epistles" of Paul, as Professor Findlay calls the epistles of the captivity, is that of the believer's relation to his Saviour, his union with his Lord, his being in Christ as a member of his body, and Christ's living in him. To bring into its rightful prominence this thought, has been one of the chief purposes of the writer in preparing this commentary on the Epistle to the Philippians.

To speak of Paul as having been kept in a dungeon during his first captivity in Rome, as is frequently done, is erroneous: for Luke says (Acts 28:16), "When we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him." Or, if we incorporate the marginal reading into the text, then the latter part of the verse will read thus, "the centurion delivered the prisoners to the Chief of the camp, but Paul was suffered to abide by himself with the soldier that guarded him." It would appear from this that special consideration was shown to Paul. Burrus, a humane man, was at that time the Prefect of the camp, and the leniency shown to Paul by him may have been in some measure due to a statement of Julius in regard to the incidents of the voyage from Cæsarea, in which the apostle bore so prominent a part, and besides Festus may have written favorably concerning him. Further, Luke narrates that after three days Paul called together those that were the chief of the Jews in Rome and explained to them why he was a prisoner in the hands of the Romans; and that they having expressed a desire to hear what he thought concerning the sect, as they called it, which had arisen among the Jews, and having set a day for hearing what he might have to say concerning it, "came to him into his lodging in great number." Manifestly, therefore, Paul's lodging was a prison only in the sense that he dwelt in it under a guard.

Again we read (Acts 28:30) concerning this first captivity of the apostle that "he abode two whole years in his own hired dwelling." Furthermore this hired dwelling, whether it was the lodging previously spoken of, or not, must have been of sufficient size to admit of the apostle's living in it with a good degree of comfort, and, it may be, of his having with him those of his fellow-laborers who from time to time came to Rome and tarried for a season; for Luke

also states that he "received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ."

Neither the precise location of Paul's hired house, nor even the vicinity in which it stood, can with certainty be pointed out, but it seems highly probable that it was situated somewhere within or adjacent to the prætorian camp: for in his letter to the Philippians the apostle says, "My bonds became manifest in Christ throughout the whole prætorian guard." Paul was guarded day and night by a Roman soldier of the prætorian guard to whom he was bound by a coupling-chain. As the guard was frequently changed, Paul had during the period of his first imprisonment at Rome a wide opportunity of making Christ and his salvation known in the prætorian camp.

During a recent visit in Rome we daily saw CASTRO PRETORIO displayed on the street cars of one of the electric lines. These cars run to the cantonment where now stand the barracks occupied by the Italian troops, infantry and artillery, stationed in Rome. It is the old prætorian camp of Paul's time, and more than once we rode out to this interesting spot. It is just outside the Colline Gate, northeast of the city, and is surrounded by a high wall, which looks as if it might have stood for centuries in a condition not greatly unlike that in which it is now seen.

There are extant in Rome authentic remains of two houses in which in all probability Paul found hospitality and enjoyed Christian fellowship: in which also, it is thought, meetings for Christian worship and for the unfolding of the Gospel were held by him. When going to these houses he would of course be accompanied by the Roman soldier who at the time was guarding him, and to whom he was chained.

One of these houses was that of Pudens, which stands half way up the Vicus Patricius (Via del Bambin Gesù) on the southern slope of the Virinal.

The other belonged to Aquila and Prisca (Pris-



cilla), and is situated on the spur of the Aventine, which overlooks the Circus Maximus, in what was in Paul's time the Jewish quarter of the city.

Both of these houses have been designated from very early times and are still designated by churches bearing the names of the owners. Professor Lanciani, of Rome, states that the walls of the identical house of Aquila and Prisca were discovered in 1776, close to the modern church of S. Prisca, but that no attention was paid to the discovery, notwithstanding its unrivalled importance.

It is interesting to know that at the present time, the Rev. Dr. Gray, the Scotch Presbyterian minister in Rome, is conducting excavations for the purpose of identifying the precise site of this house, funds for the purpose having been placed in his hands by friends interested in this ancient memorial.

LUKE'S ACCOUNT (Acts XVI : 11-40) OF THE VISIT  
OF PAUL AND SILAS  
AND THEIR COMPANIONS TO PHILIPPI.

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11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying. 17 The same following after Paul and us cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation. 18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

19 But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, 20 and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, 21 and set forth customs which it is not lawful for us to receive, or to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. 25 But about midnight Paul and Silas were praying and singing hymns unto God, and the

prisoners were listening to them; 26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. 27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, 30 and brought them out and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. 32 And they spake the word of the Lord unto him, with all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. 34 And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

35 But when it was day, the magistrates sent the serjeants, saying, Let those men go. 36 And the jailor reported the words to Paul, *saying*, The magistrates have sent to let you go: now therefore come forth, and go in peace. 37 But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and

have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. 38 And the serjeants reported these words unto the magistrates: and they feared when they heard that they were Romans; 39 and they came and besought them; and when they had brought them out, they asked them to go away from the city. 40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

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**1** Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons: **2** Grace to you and peace from God our Father and the Lord Jesus Christ.

**3** I thank my God upon all my remembrance of you, **4** always in every supplication of mine on behalf of you all making my supplication with joy. **5** for your fellowship in furtherance of the gospel from the first day until now; **6** being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ: **7** even as it is right for me to be thus minded on behalf of you all, because I have you in my heart. inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. **8** For God is my witness, how I long after you all in the tender mercies of Christ

Jesus. 9 And this I pray, that your love may abound yet more and more in knowledge and all discernment; 10 so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; 11 being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

12 Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel; 13 So that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest; 14 and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. 15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 the one *do it* of love, knowing that I am set for the defence of the gospel: 17 but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. 18 What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoyce, yea, and will rejoyce. 19 For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ. 20 according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that*

with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death. 21 For to me to live is Christ, and to die is gain. 22 But if to live in the flesh,—*if* this shall bring fruit from my work, then what I shall choose I know not. 23 But I am in a strait betwixt the two, having the desire to depart and be with Christ: for it is very far better: 24 yet to abide in the flesh is more needful for your sake. 25 And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; 26 that your glorying may abound in Christ Jesus in me through my presence with you again. 27 Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; 28 and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; 29 because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: 30 having the same conflict which ye saw in me, and now hear to be in me.

2 If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and



compassions, 2 make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; 3 *doing* nothing through faction or through vain glory, but in lowliness of mind each counting other better than himself; 4 not looking each of you to his own things, but each of you also to the things of others. 5 Have this mind in you, which was also in Christ Jesus: 6 who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, 7 but emptied himself, taking the form of a servant, being made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. 9 Wherefore also God highly exalted him, and gave unto him the name which is above every name; 10 that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God that worketh in you both to will and to work, for his good pleasure. 14 Do all things without murmurings and questionings; 15 that ye may become blameless and harmless, children

of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, 16 holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain. 17 Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: 18 and in the same manner do ye also joy, and rejoice with me.

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will care truly for your state. 21 For they all seek their own, not the things of Jesus Christ. 22 But ye know the proof of him, that, as a child *serveth* a father, so he served with me in furtherance of the gospel. 23 Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: 24 but I trust in the Lord that I myself also shall come shortly. 25 But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need; 26 since he longed after you all, and was sore troubled, because ye had heard that he was sick: 27 for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sor-

row. 28 I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all joy; and hold such in honor: 30 because for the work of Christ he came nigh unto death, hazard-ing his life to supply that which was lacking in your service toward me.

3 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. 2 Beware of the dogs, beware of the evil workers, beware of the concision: 3 for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: 4 though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: 5 circum-cised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; 6 as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. 7 Howbeit what things were gain to me, these have I counted loss for Christ. 8 Yea verily, and I count all things to be loss for the excel-lency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9 and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; 11 if by any means I may attain unto the resurrection from the dead. 12 Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. 13 Brethren, I count not myself yet to have laid hold: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, 14 I press on toward the goal unto the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: 16 only, whereunto we have attained, by that same *rule* let us walk.

17 Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample. 18 For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: 19 whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind earthly things. 20 For our citizenship is in

heaven; whence also we wait for a Saviour, the Lord Jesus Christ: 21 who shall fashion anew the body of our humiliation, *that it may be conformed to the body of his glory*, according to the working whereby he is able even to subject all things unto himself.

4 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. 3 Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 Rejoice in the Lord always: again I will say, Rejoice. 5 Let your forbearance be known unto all men. The Lord is at hand. 6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and

if there be any praise, think on these things. 9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

10 But I rejoyce in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. 12 I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. 13 I can do all things in him that strengtheneth me. 14 Howbeit ye did well that ye had fellowship with my affliction. 15 And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; 16 for even in Thessalonica ye sent once and again unto my need. 17 Not that I seek for the gift; but I seek for the fruit that increaseth to your account. 18 But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. 19 And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

20 Now unto our God and Father *be* the glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren that are with me salute you. 22 All the saints salute you, especially they that are of Cæsar's household.

23 The grace of the Lord Jesus Christ be with your spirit.

## THE EPISTLE OF PAUL TO THE PHILIPPIANS

### EXPANDED IN A PARAPHRASE.

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Paul and Timothy, bondservants of Christ Jesus, to all the saints in Christ Jesus—all those who belong to the body of Christ, and are therefore holy in God's sight—which are at Philippi, with the overseers and deacons: grace to you and peace from God our Father and the Lord Jesus Christ.

Always in every supplication of mine for you all, making as I do the supplication with joy, I thank my God for all my recollection of you; for instance, I thank God for the recollection of that Sabbath, just after our arrival in Philippi, when I met some of you for the first time at the place of prayer by the river-side: I thank God for the recollection of Lydia's attention to the Word as I spoke, and the subsequent baptism of herself and her household: I thank God for the conversion and baptism of the jailor and his family, and their great joy on becoming a household of God: I thank God for the hospitality so kindly extended by Lydia to me and Silas and Timothy and Luke: and for the very compassionate treatment afterwards received by me and Silas at the hands of the converted jailor: I thank God for the assistance of Clement and others in heralding the glad tidings, and for the very energetic coöperation with me and Clement and other fellow-workers on the part of Euodia and Syntyche, and for all that all of you



and others also have since done in furtherance of the Gospel; yes, for this blessed fellowship I thank God. Your unfailing sympathy and your hearty and substantial support as I have gone on with the work of world-wide evangelization have caused to be implanted in my heart the firm persuasion of this thing as a verity, that the good work in which you have been engaged in fellowship with me hitherto is of God, and that he who began this good work in you will perfect it until the day of Jesus Christ, by which I mean the day of his return to this world. Even as it is right for me to entertain this opinion of you all, so I express it, because I have you in my heart, all of you as being partakers with me of grace, both in my bonds and in the defence and advancement of the Gospel. You have by the help of God been fellow-sufferers with me, as well as fellow-laborers, during all the time that has elapsed since I have known you in the Lord. Though I have gone so far as to say that I have you in my heart, what I have said is true, for God is my witness how I long after you all in the tender mercies of Christ Jesus. But when I spoke of having you in my heart, I should rather have said that in the heart of Christ I long for you.<sup>1</sup> And when I make supplication for you, as I have said, this I pray, that your love for Christ, and for his image wherever it is seen, and your love for his cause, and all that represents him on earth, may abound yet more and more, in connection with a wider and deeper knowledge, and a broader and clearer discernment—a wider knowledge of God's plans and purposes, a deeper acquaintance with the principles of the Gospel, and a broader and clearer discernment of

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<sup>1</sup> Thus did Paul exhibit the perfect union which existed between himself and Christ. His heart and Christ's heart were ever beating in unison with each other. As Dr. Lightfoot observes, "Paul had no yearnings apart from his Lord. His heart throbbed with the heart of Christ." "I live," said the apostle, "yet not I, but Christ liveth in me."

right means and worthy objects, right means to be used in furtherance of the Gospel, and right objects upon which to expend both sympathy and effort. A broad and clear discernment, I say, is necessary, in order that you may prove the things that differ, and approve the things that are excellent. Love abounding more and more in knowledge and all discernment is, I feel, essential to your character, if you would be sincere and void of offence unto the day of Christ, and if you would be filled with the fruit of righteousness, which is by Jesus Christ, and only through union with him, and consequent partaking of his righteousness, resulting in righteousness of life, unto the glory and praise of God.

Now I would have you know, brethren, that the things which happened unto me here in Rome as prisoner in the Lord (Eph. 4:1), have turned out rather unto the progress of the Gospel, that is, have rather helped than hindered the advancement of the Gospel. What has resulted from my imprisonment is this, that throughout the whole imperial guard—the entire prætorian cantonment—and among all the rest of those who have become acquainted with my circumstances, my bonds have become manifest in Christ. All have come to understand that I am a prisoner of Christ Jesus on behalf of the Gentiles (Eph. 3:1). And they have learned even more than this in regard to me, namely, that I am not only a prisoner of the Lord, but a prisoner in the Lord. They have come to know not only that the Lord is with me, but that Christ, in whom I am, and who is in me, is also imprisoned here. And most of the brethren, gaining confidence through my bonds in the Lord, are abounding in courage and fearlessness in speaking the Word of God.<sup>2</sup>

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<sup>2</sup> Notice here Paul's brotherly feeling towards all who bore the name of Christ. He does not exclude from his fraternal regard that minority in the Christian community at Rome,

But as to the work which is going forward here—the work of making Christ and his salvation known—I am bound to say that the cause of Christ is suffering greatly from the way in which the Gospel is presented. Some indeed preach Christ even from envy and strife. They are envious of my success in evangelizing the Gentiles. They seek as partisans to destroy my work and my influence. And some there are who preach Christ of good will. They fully recognize my special apostleship. Knowing that for the defence of the Gospel I have been placed of God in the position which I am privileged to hold, they are devoted to me and to the cause for which I am suffering. The other party, though calling themselves Christians, proclaim Christ in a factious spirit, denying that I have been divinely commissioned to do the work which I am doing, declaring that I am really a subverter of the cause of God, and seeking to stir up the most virulent conflict between Jewish and Gentile Christians. They do not sincerely seek to advance the kingdom of Christ, having no good motive in preaching Christ, but rather being intent only upon raising up affliction for me in my bonds. They seek to make capital out of my present condition. They would aggravate my deprivation, that so they might obtain a triumph over me.

What then is the outcome of all this? There is only this result, that in every way, whether in pretence or in truth, Christ is proclaimed; and therein

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who sought to exclude him as a Christian teacher, not to say as an apostle of Christ; who were ignorant, misguided, prejudiced Judaizers, and whom he cannot help characterizing elsewhere in his letter as dogs, evil-workers, and the concision (mere mutilators of the flesh), as he warns his Gentile brethren against them. They are still counted by him here as brethren, though grievously erring ones, and really not deserving to be named as such. Rather, however, than exclude them altogether from the Christian fraternity, he is willing to imply that they, too, might be regarded in some sense as brethren, by speaking of those who were true as most of the brethren.

I rejoice, yea, and will rejoice.<sup>3</sup> For I know that this violent opposition to me personally shall turn out to my salvation through your supplication which will obtain for me the needed supply of the Spirit of Jesus Christ,<sup>4</sup> according to my earnest expectation and hope, that whatever happens I shall in nowise be put to shame, but as invariably heretofore, so in the present emergency also, with all boldness of speech on my part Christ shall be magnified in my body whether my life is spared or whether I am put to death. For I have no other purpose in living than to glorify the Lord Jesus Christ, and if he chooses to bring my life soon to an end, that will only be gain to me. Since the summing up of all the joy of my existence is Christ, what can death bring to me but the highest happiness? But if to live longer in the flesh be my appointed lot, and if this means for me, as it assuredly does, fruit of work—more work, and consequently more fruit—then what I should choose, were choice left to me, I know not. As I think of it, and ask myself the question, What would you choose? I

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<sup>3</sup> It was better that Christ should be proclaimed as the Heaven-sent Saviour, though proclaimed only in pretence, than that his Messiahship should be impugned. Though Paul was denounced, yet his Master and Redeemer was not spoken against. The apostle could sincerely rejoice in this. At the same time the free and unrestrained Gospel, as Paul preached it, was being proclaimed by others in Rome; and this preaching of the Gospel in truth and love would counteract the teaching of those who while they declared Christ to be the Saviour sent of God, insisted that the Gentiles who accepted him should be circumcised. Further, the preaching of the Judaizers would not have the effect upon the apostle which his enemies desired, for their aim would be frustrated through God's grace bestowed upon him in answer to his own prayers and the prayers of others on his behalf.

<sup>4</sup> The apostle wrote this concerning himself in the same confidence with which he said to his beloved Philippian brethren concerning themselves near the close of this letter, "And my God shall supply every need of yours according to his riches in glory in Christ Jesus."

find it impossible to come to a decision. But I am in a strait betwixt the two things—continuing to live here, or entering upon that state which is the goal of all my hopes—for I have the irrepressible yearning to depart and be with Christ, and the desire to be with him whom my soul loves is in itself overpowering, because it is so very far better to be with Christ than to remain here, if only my own highest welfare and deepest happiness are concerned: yet when I consider the alternative condition of abiding here a little longer where I can be useful in ministering to the needs of the members of Christ's body still in this world, I cannot choose to go away. Inexpressibly preferable in itself would it be to depart, but it is good to stay here for Christ's body's sake. Yes, because yet to abide in the flesh is more needful for your sakes, I am content here to abide. There is work for me to do, there is fruit of work for me to get, and the opportunity which only this life affords for work for Christ must be improved. And because I am persuaded that Christ still has work here for me to do, I cannot but feel confident of this, that I shall continue with you all, and especially for these two objects, to aid the progress of your faith, and to increase your joy in believing. This ulterior purpose will also be served by my continuing with you, that your glorying and rejoicing in Christ Jesus in me may abound through my presence with you again. If the opposition to me which is now so strong should result in my life being cut short, and in your being deprived of my presence again, this might occasion glorying over my defeat on the part of my adversaries, which may God graciously prevent.

But let me now as your helper in the Lord give you this one word of exhortation: whatever may be in store for me, and whatever your circumstances may be, behave as citizens of Heaven in a manner worthy of the Gospel of Christ, never forgetting what such citizenship means, what honor it confers, and what

privileges and immunities it ensures; so that whether I am permitted to go and see you, I may in that case as the result of my own observation be greatly cheered, or whether I be absent I may then hear this of you, that united in spirit you stand firm in the spiritual combat, and that with one soul you are striving like unto athletes in unison with the faith of the Gospel; and that you are not at all affrighted by the adversaries; which fearlessness on your part is sure to be in the view of your enemies an omen of their defeat, yea, a manifest token to them of their perdition, but of your salvation, and that token they will recognize as coming from God; for this high privilege hath been granted to you by God, in the behalf of Christ, as honoring and gloryifying him, not only to believe on him, but also to suffer for his sake. Yes, it is your inestimable privilege to be enlisted in the same conflict which you witnessed in me when I was a sufferer for Christ's sake in Philippi, and which you are now hearing of in me as Christ's prisoner here in Rome.

You have seen how at the beginning of my letter I saluted all the saints that are at Philippi as saints in Christ Jesus. You understand how intimately you are related to Christ individually as believers in him, and how closely you are connected with one another in him. If there is therefore on account of your oneness in Christ any ground for an exhortation, if there is on this account any incentive to love one another, if because of closest relationship to one another in Christ there is any fellowship of spirit, and if for this reason there are found in your hearts any tender mercies and compassions, then let me urge you to fill to the full my cup of joy, by being of the same mind in respect to the things of highest interest, by having the same entire devotion to Christ and the same tender affection for one another, by being as Christians united and harmonious, by being so truly of one accord that that which will be uppermost in

every mind will not be thought for self, but concern for the common welfare. Yea, let there be among you as Christians the same lofty and ennobling thoughts, let your love for one another flow forth as from one heart, let there be among you sweet and holy concord, let your common inheritance in Christ cause you to feel an all-absorbing interest in one another. Let nothing be done by you in a partisan or ostentatious spirit, but everything with that humbleness of mind which will show that you esteem others more highly than yourselves; let each of you have an eye not to his own interests exclusively, but also to the interests of others; let there be indeed such a mind, such a disposition, in you as was also in Christ Jesus, although he was the Son of the Highest: yea, seek to have in you that mind which was in him, who existing before his manifestation in the flesh and from all eternity in the form of God, regarded not his being on an equality with God a thing to be tightly grasped as though it could not in any manner be let go, but emptied himself, taking the form of a bondservant, being manifested in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross. On which very account God highly exalted him, and gave unto him the name which is above every name: that in the name of Jesus every knee should bend, of things in heaven, and things on earth, and things of the nether world,<sup>5</sup> and that every tongue should confess that Jesus Christ is supreme Lord, to the glory of God the Father.

So then, my beloved, having before you the example of Christ's humiliation, and seeing how he who first emptied himself and then humbled himself for your sakes has been exalted, even as ye have always shown

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<sup>5</sup> That is, in recognition of the supreme majesty and mediatorial authority of the incarnate Saviour the whole universe should do him homage.

an obedient disposition whenever I have held up before you the pattern of Christ and exhorted you to imitate him, so now not only as influenced by my presence among you, not only as you would do if I were with you speaking to you words of encouragement and cheer, but much more in my absence, seeing that the greater necessity for personal exertion is laid upon you because of my inability to help you by my presence, work out each and all of you your own salvation with fear and trembling; act independently of all human aid, as you may well do, since in any case it is God who worketh in you both to will and to work, for his good pleasure, that is for the accomplishment of his own most gracious purpose. Do all things without murmurings and questionings, so that, unlike the Israelites, of whom Moses in his song <sup>6</sup> says, *They have dealt corruptly with him, they are not his children, it is their blemish; they are a perverse and crooked generation*, ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom while holding forth the Word of life ye shine as luminaries in the world. Inasmuch as ye are the fruit of my work in Philippi, I urge you to apply yourselves diligently to the work of perfecting your own salvation, and by a spotless example and through the manifestation of the Word of truth to seek to enlighten and turn to God those around you who are still in ignorance and darkness, in order that as your spiritual father I may have whereof to glory in the day of Christ that I did not before your eyes run the Christian race in vain, neither labor in vain. Yes, when I was among you, you saw how strenuously I was running the Christian course, and you remember how unceasingly I toiled on your behalf. I left nothing undone which would promote your spiritual welfare, and now with death threatening me I do not

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<sup>6</sup> See Deut. 32: 5.



feel the least disposition to cling to my life, since by laying my neck upon the block I may the more effectively testify concerning the Gospel of the grace of God.

Should my life be taken from me, it will be joyfully given, and it will be my special joy to feel that you are associated with me in entire devotion to Christ and his cause. You, in devoting yourselves to Christ and his service, have been acting as a holy priesthood, offering up spiritual sacrifices acceptable to God through Jesus Christ, and if I am called to lay down my life for Christ as his apostle specially deputed to minister to you Gentiles the manifold grace of God, I shall esteem it the highest privilege so to do. Yea, if my life blood is poured out as a libation upon the sacrifice and service of your faith, I shall joy and felicitate myself therein; and in like manner do ye, I pray you, rejoice and congratulate me on the high honor bestowed upon me.

It is impossible for me to go to Philippi at present, but I hope in the Lord Jesus, apart from whom no good can be accomplished, to send Timothy shortly unto you, not only that I may then tell you through him more about myself, and may hearten you by letting you know more of the Lord's gracious dealings with me, but that I also may be of good comfort when I know your state. I shall send Timothy, hard as it may be for me to let him go, for at present I have with me no one of like mind and spirit with him, no one who is interested in you as he is, and no one who would represent me as he will, in fact, there is no one else left here now who would be genuinely concerned for your spiritual interests, for Tychicus, and Onesimus, and Aristarchus, and Mark, and Justus, and Epaphras, and Luke <sup>†</sup> are all absent from Rome. There are

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<sup>†</sup> All these seven brethren were with the apostle in Rome when he wrote his letter to the Colossians. See Colossians 4: 7-14.

indeed other Christian brethren here, but they are not fit to be sent to you as my messengers, no not one of them, for sadly I have to say it, they are one and all seeking their own things, not the things of Jesus Christ. But as for Timothy ye know his tried character, how that as a child with a father, so he served with me in furtherance of the Gospel. Him therefore I hope to send speedily, so soon as I shall know how it will go with me. But though not at all sure what the end will be as regards myself, I trust in the Lord that I myself also shall come shortly. But not willing to delay giving you any comfort which I could give at once, I considered it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and moreover one who came to me as your messenger and as a minister to my need; and I was the more ready to despatch him to you quickly, since he was longing to see you all, and was greatly distressed, because ye had heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him: and not on him only, but also on me, that I might not have sorrow upon sorrow. I have sent him therefore the more eagerly, that, when ye see him again in restored health ye may rejoice, and that hearing of your joy over him I may be the less sorrowful. Receive him therefore in the Lord with all joy: and hold such servants of God in honor: because it was on account of the work of Christ that he came nigh unto death, having risked his life to supply that which was lacking in your service toward me.

Finally, my brethren, while saying to you farewell, I exhort you to be full of joy in the Lord.<sup>s</sup> To write

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<sup>s</sup> After penning or causing to be penned this word of farewell, the apostle seems to have been interrupted, and when the writing or dictation was resumed, instead of concluding his letter as he had apparently intended to do, with an acknowledgement of the gifts received from Philippi, with salutations from himself and others, and his apostolic benediction, he evidently felt compelled by circumstances which seem just then

to you the same things, which I have before said to you, to me indeed is not irksome, but for you it is salutary. I do not count it a trouble to me, if it is beneficial to you. Beware of the dogs, beware of the evil workers, beware of the concision: for we are the true circumcision, the circumcised in heart, who are rendering religious service not in the spirit of bondage and fear, but by the help of the Spirit of God given unto us, enabling us to cry, Abba, Father; and we glory in Christ Jesus; and have no confidence in the flesh, in which dwelleth no good thing: though I myself being the Jew that I am, might be one who had confidence also in the flesh, in the flesh as well as in Christ, like the Judaizers: if any other person thinks he may trust in the flesh, I have yet more reason to do so: I am an eighth-day one in circumcision, from the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews: so much as regards my interest in the Abrahamic covenant, and in reference to my lineage: now as to my personal career: in respect to observance of the law, I was a Pharisee: as touching zeal, I devoted myself to persecuting the Church; as regards righteousness, which I thought to obtain by endeavoring to keep perfectly all the precepts of God's law, that righteousness which I considered myself to have earned, and therefore looked upon as my own, as to that kind of righteousness, I was found blameless. No one could lay to my charge either errors of omission or faults of commission, so perfect

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to have occurred either at Rome or Philippi, and which had troubled him greatly, to record or to have recorded the severe words of warning against the Judaizers which immediately follow, and which finally led him to lengthen his epistle so considerably, and to say so much in regard to himself, and to say perhaps more than he had intended to say in regard to the gifts which Epaphroditus had brought to him. How else can we so well explain the connection or rather disconnection of the two sentences which form the first verse of the third chapter of this epistle?

did I seem to be in the sight of men. Howbeit what things were once considered gains or profits for me, these have I in my reckonings counted as loss for the sake of Christ. Yea, verily, I even count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all those things, and do count them but refuse (mere offal), in order that I may gain Christ, and may be found in him, a member of his body, not having a righteousness of mine own, even that which is of the law, such righteousness being wholly unattainable, since no one is able perfectly to keep the Commandments of God; no, not having as a ground of hope a righteousness which God could not accept, but having that righteousness which is obtained through faith in Christ, that righteousness which is from God, a gift to him that believeth: yea, I count all things to be loss on account of the surpassing worth of knowing him whom I have believed, and of knowing the power of his resurrection, and of knowing the fellowship of his sufferings, by becoming, if I may be, conformed unto his death: if by any means I may attain unto the resurrection from the dead, the resurrection of those that are Christ's at his coming. I desire to be clearly understood in what I have said. I have spoken in regard to my longings and my hopes. I would not have you think that I consider myself to be already all that I desire to be, or to have obtained all that I desire to obtain. No, not that I have already obtained that which I seek for, or that I am already made perfect. But what am I as a Christian now doing, and what are my inmost thoughts about myself? I will tell you. I am running the race set before me. I have not yet reached the goal, therefore the prize which I am striving for is not yet in my hands. No, I have not yet reached the goal, but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, believe me, I do not consider myself

yet to have laid hold of the prize: but one thing I am intent upon, forgetting the things which are behind, and stretching forward to the things which are before. I press on toward the goal unto the prize of the high, the upward, calling of God in Christ Jesus.

[It is necessary to pause here in order to ascertain the real character of some of those whom the apostle was addressing, else we shall fail to perceive his meaning in the words which follow. Besides the Judaizers who gave the apostle so much trouble, there were the Antinomians who caused him equal anxiety. The Judaizing Christians of Paul's day were found at one extreme of unchristian thinking and acting, while the Gentile Antinomian Christians were found at the other extreme. These denied that the moral law was binding on Christians, affirming that faith alone was necessary to salvation. Accepting Paul's doctrine of salvation by grace without the works of the law, some of them went to the extreme of saying, "Since we are saved by the free and unmerited favor of God, and God is glorified by the bestowment of his grace, and glorified the more by the largest measure of its bestowment, let us sin that grace may abound." There had been such characters among the Christians in Rome, as we see from Paul's Epistle to the Romans (Ch. 6: 1, 15), and from the words of Peter and Jude (2 Peter 2: 1, 2, and Jude 4), we conclude that Rome was not the only place where they were found. There may have been some in the Christian community at Philippi who were inclined to take refuge in Paul's rejection of Judaism in order to find a justification for such loose living as was characteristic of heathenism. At all events there were there those who needed the clearest Gospel teaching and the plainest warning even from such an one as Paul to prevent them from adopting the most erroneous views, and from plunging headlong into the most pernicious practices. It would seem that the apostle had in mind a class of persons who made a boast of being perfect as Chris-

tians through reliance upon the grace of Christ, while living lives which grievously dishonored the name they bore, when he sought to impress upon the Philippians the fact that he did not consider himself to be perfect, by saying to them emphatically that with all the energy of soul which by God's help he could put forth, he was pressing on in the Christian race.

Perhaps in the words of the Epistle which we are now to take up, the Philippians would discover a delicate touch of reproachful irony, and certainly they would not fail to perceive the plain hint which the apostle gave that some among them were seeking to be conformed to this world, rather than to be transformed by the renewing of their mind, that they might prove what is the good and acceptable and perfect will of God—even that they should become like Christ the beloved Son in whom the Father is well pleased.]

Let us therefore, as many as be perfect, be thus minded. And if in anything ye are otherwise minded, if ye find that while adhering to my teaching, ye are unlike me in earnest endeavor to secure salvation and become Christ-like, even this your mistake, which if not remedied will surely result in your entire destruction, will God, if you truly desire to be guided and guarded by him, reveal unto you. Only, I as one of you, and as one yet struggling for the prize, must not fail to say this—whereunto we (I say not ye) have attained, let us walk by that same rule—the rule of progress. Let us in the first place and by all means be certified that we have really made a start in following Christ. And if we have indeed started in the way with him, let us walk straight on in the same path.

Brethren, I am sincerely desirous of your highest welfare, as ye well know. By example as well as by precept I desire to help you onward in the heavenly way. I therefore make bold to say to you, who are not ignorant of what my life has been, Vie with each other in being imitators of me, and carefully observe

them that so walk even as ye have, not me only, but Timothy, Epaphroditus and others as examples. Observe, I say, Christ's true disciples, for many who call themselves Christians walk not rightly, whom I told you of often, and tell you of now even with tears, those enemies of the cross of Christ: whose end, as clearly foreshadowed as anything can be, is perdition, whose real God is their fleshly appetite, and whose glory is in their shame, who are wholly absorbed in earthly things. By the grace of God such are not our lives. For, so far from being like them are we, that we are enabled truly to say of ourselves that this earth is not our country nor our home: we are but strangers and sojourners here; our real citizenship is in heaven, from whence also we look for the Lord Jesus Christ as Saviour. Verily he will soon appear here again, and when he comes he will come to judge the earth. But not as Judge do we wait for him, but as Saviour, who will come to complete his work in us: who then will remodel the body of our humiliation—this earthly tabernacle in which we are subject to temptation and sorrow and suffering—and to this end shall it be fashioned anew, that it may be conformed to the body of his glory—his risen and glorified body—according to the working of the mighty power which is his, enabling him even to subject all things unto himself.

Wherefore, my brethren, beloved and longed for, my joy and crown, so stand fast in the Lord, even so as by precept and example I seek to persuade you to do.

I exhort Enodia, and I exhort Syntyche, to be of the same mind in the Lord—to let go their minor differences and to be at peace with each other, seeing themselves to be one in the Lord, and to possess in common so glorious an inheritance in Christ. And I have an exhortation for him also, who is so highly esteemed by you, and is again among you after a sojourn here which served to endear him more than ever to me.

Yea, I beseech thee also, Epaphroditus, and I know that thou wilt do what I now request, true yokefellow as thou art, help these women, Euodia and Syntyche to a reconciliation, and assist them in every way in serving Christ, for I remember how effectively they strove along with me in making known the Gospel of Christ, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

Be full of joy in the Lord always: again I will say, Be full of joy. Let your forbearance, your conciliatory, forgiving spirit be known unto all men. Let there be no self-assertion nor contention of any kind among you. Let this thought influence you as it ought, that the Lord is at hand. Do not have any anxieties, let nothing harass you: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Pour out your hearts unto God. Be thankful unto him and bless his name. And then as a sure result the peace of God—the peace which God gives—overtopping all that is highest in human conception, shall as a sentinel keep guard over your hearts and your thoughts in Christ Jesus. In Christ Jesus, I say, for it is only by realizing our oneness with Christ, and the consequent truth that Christ lives and reigns in us, that we can know how it is that the peace of God exercises such guardianship over our hearts and our thoughts.

Finally, brethren, whatsoever things are true and genuine, whatsoever things are honorable, whatsoever things are just and upright, whatsoever things are pure and spotless, whatsoever things are lovely and endearing, whatsoever things are gracious and winning, if there be any real excellence, and if there be anything worthy of praise, take thought for these things, yea, ponder them carefully. The things which ye both learned of me and accepted, which ye not only heard of in me, but saw in me, those things put into practice. And the God of peace shall be with you.

I indeed rejoice greatly in the Lord that now at



length you have put fresh life into your thought for me. That all along in your thoughts you did indeed have a care for me, I doubt not, but as to sending relief to me, you had no opportunity. But why have I expressed myself thus as to your thought on my behalf, and your lack of opportunity? It is not that I speak in respect to my need. No, not at all; I have not known want. What I have had has been enough for me. What I have not had has given me no concern. For I have learned in whatsoever state I am, therein to be content. I know how to be abased and not be distressed. And I know also how to abound without being injured, without becoming through the enjoyment of an abundance of bodily comfort disqualified for the cheerful endurance again of an entirely changed condition, which might indeed be regarded as a state of deprivation and suffering, but which God's grace enables me to look upon as that state which under the circumstances can be no other than the very best state for me at the time, because God has in his wisdom so ordered it. In everything and in all things—in each particular and in all the circumstances of God's arrangement for the supply of my temporal need—have I learned the secret both in regard to being filled and to being hungry, both in regard to abounding, and to being in want, in regard to enjoying either in the one case or in the other the same equanimity. The secret is a contented mind. Not in my own strength, and not separate from Christ, but in him who strengtheneth me, I can do all things. I can heartily enjoy as much as any one an abundance of the good things of this world, and I can as heartily engage in my daily work in the midst of privation and want, as well as when surrounded with every comfort which this world can supply. I could have got on well enough without any of the things which you so thoughtfully provided for me, if the Lord had not put it into your hearts to care for me as you have so kindly done. Howbeit you did well

that just at this time and in this way you had fellowship with my affliction. Most clearly I recognize the good providence of God in your thought for me, and my heart is full of thankfulness for what you did for my relief. I well remember, and can never forget it and you yourselves also know, for you can call to mind, ye Philippians, that after I had left Macedonia at the time when I was beginning to preach the Gospel there, no church had fellowship with me in the matter of giving and taking aid but ye only. Though for good reasons I would not accept aid from others (See 2 Cor. 11:7-12), I did take it from you, and I remember thankfully how you helped me repeatedly. For even before I left Macedonia when I was in Thessalonica, ye sent relief to me once and again. In Thessalonica I was indeed hard pressed (See 1 Thess. 2:9), and your gifts to me then were most timely. But why do I mention these things? Is it that I have now any desire to make drafts on your liberality? By no means understand me thus. It is not that I am seeking for the aid which you are so ready to bestow. I do indeed desire nothing for myself, but I desire something for your benefit, and that something is this—the fruit that increaseth to your credit. No, I neither need nor desire anything for myself, but I do desire for you the recompense which God bestows, the credit which will be given to you, and which will increase to your benefit with each fresh proof of your love for me. I indeed have all things now and abound, I am filled, having received from Epaphroditus the things which came from you—an odor of fragrance, a sacrifice acceptable, well-pleasing to God. And know ye that my God shall supply every need of yours according to his wealth in glory in Christ Jesus. You have supplied all my wants, and my God on my behalf will recompense you by supplying all your wants. Thus our fellowship with one another's needs brings us into fellowship with God. And how blessed this is, when we remember that it is through and in

Christ Jesus! Because I am your brother in Christ you are kind to me. And on account of what you have done for me because you and I are members one of another in the body of Christ, God will reward you. Now unto our common God and Father be the glory unto the ages of the ages. So may it be.

Salute for me every saint in Christ Jesus who is in Philippi. The brethren who are with me salute you. All the saints here in Rome salute you, especially they that are of Cæsar's household.

The grace of the Lord Jesus Christ be with your spirit.



## NOTES ON THE EPISTLE OF PAUL TO THE PHILIPPIANS.

I. 1. *Paul*—The title of apostle is omitted in this epistle as in the epistles to the Thessalonians, and to Philemon. Paul's apostleship was fully recognised by the Philippian and Thessalonian Churches: it would therefore have been superfluous for him to have made any reference to the relation which he sustained to them officially. Though he was honored by them as a divinely commissioned apostle, yet he was nearer and dearer to them as a brother in the Lord. It was as natural as it was appropriate for Paul in writing to the Macedonian Churches to omit all reference to his apostleship, because of the warmly affectionate and mutually trustful relations which existed between them. In striking contrast to the tone of Paul's letters to the Macedonian Churches is the style of his epistle to the Galatians. By them his apostolic authority was called in question, and as a consequence of this his doctrine was depreciated. He therefore addressed them as an apostle, and took pains not only to assert most strongly, but to prove indisputably, that he was an apostle of God.

But why did Paul in writing to two of his spiritual sons—Timothy and Philemon—adopt in the one case the style of authority, and in the other simply that of a friend and brother? It is easy to understand why Paul did this, if we look at the contents of these letters.

Though in addressing Timothy he speaks of him as his "true child in faith," thus making him to feel that he was writing to him as a father, yet as his main object in addressing him was to counsel and direct him in his work as the overseer of the Church in Ephesus, he thought it fitting that he should write not only in a paternal spirit, but also with apostolic authority, in order that his words might have with his spiritual son the greatest possible weight. Therefore in his first epistle to Timothy he began thus, "Paul, an apostle of Christ Jesus according to the commandment of God our Saviour." And similar to this is the beginning of his second letter to his beloved son, "Paul, an apostle of Christ Jesus through the will of God." But Paul wrote to Philemon with a different object, entirely unconnected with his apostleship. Therefore to have written to him in an official capacity, would not only have been altogether out of harmony with the tender ties which bound together the aged saint and his ever grateful spiritual son, but would have deprived him of the weightiest appeal on behalf of Onesimus which he had it in his power to use.

*and Timothy*,—In all except two of the nine epistles of Paul to the Churches Timothy appears with more or less prominence. And out of the four epistles of Paul to individuals two were written to Timothy, the second of these two being the last of all the letters of Paul which have come down to us. At the beginning of his first letter to Timothy Paul addresses him as "My true child in faith," and at the beginning of his second letter he calls him "My beloved child." In the epistle to Philemon Paul speaks of Timothy as "our brother," and in the first epistle to the Corinthians the apostle calls him his "beloved and faithful child in the Lord."

The names of Paul and Timothy are coupled together also in the salutations with which the apostle commences his second letter to the Corinthians and his letters to the Colossians and to Philemon. Timothy's name is also associated with the names of Paul and Silvanus in the apostle's letters to the Thessalonians.

In his second epistle to the Corinthians, and in his epistle to the Colossians, the apostle after uniting Timothy's name with his own in the opening salutations, continues to associate his fellow-worker with himself by the use of the pronouns "we" and "our." This is the case also in the letters addressed to the Thessalonians, in which the apostle in his introductions unites the names of Silvanus and Timothy with his own. But in all that follows the salutations in the epistles to the Philippians and Philemon, Paul writes in his own name alone. The reason for this is found in the letters themselves, which being in the one case largely, and in the other entirely, of a personal character, are altogether unique among the epistles of Paul.

Timothy probably belonged to Lystra in Lycaonia, and it is likely that Paul met him there on his first missionary journey through Southern Galatia. That he then became a disciple seems probable from the fact that he is spoken of as such on the occasion of Paul's second visit to Lystra. He is further described as "the son of a Jewess that believed." It is also mentioned that his father was a Greek. That he bore a good character both in Lystra and in Iconium is another thing which is stated in the same connection concerning him. Acts xvi. 1, 2. The probability that he had been a disciple from the time of Paul's first visit to Lystra is confirmed by the statement (Acts xvi. 3) that "Him would Paul have to go forth with him." From the second letter which Paul wrote to him we learn of "the unfeigned faith" which dwelt not only in his mother Eunice, but in his grandmother Lois. Paul in his first letter to Timothy speaks of prophecies which had led the way to him. The fulfilment of the hopes which all these things had raised in Paul's heart concerning him had made Timothy very precious to the apostle as a brother and fellow-servant in the Lord. He went with Paul to Philippi, and was his most constant fellow-laborer ever after. Paul cherished for all his brethren in Christ the sincerest affection, but in his great heart his son Timothy held the warmest place.

*servants*—Bondmen or slaves. This is Paul's favorite way of speaking of himself and his fellow-workers. Thus he gave expression to the truth of his and their entire devotion to the service of their Lord. To call himself Christ's bondman was the same as saying, "Whose I am, and whom I serve." To Christ's servant, "His will is the one law, his work the one service, his example the one pattern, his approval the continuous aim, and his final acceptance the one great hope."—Eadie.

*of Christ Jesus*—the name Christ Jesus was not a mere name to Paul. To him Jesus was the Messiah, in whom all the hopes of the Old Testament people of God were centred. Therefore to be in truth what Paul and his fellow-workers called themselves—bondmen of Messiah Jesus—expressed for them the highest privilege which they could enjoy on earth.

*to all the saints*—In God's sight all true believers are saints. It was characteristic of Paul to consider all to be the children of God who professed to be followers of Christ, and as the children of God, born from above, they were to be esteemed as holy.

*in Christ Jesus*—In these words Paul expresses the highest truth in regard to the relation which those sustain to Christ who are his bondmen, and saints of God. To be in Christ Jesus means more than simply to belong to him. It is to be most closely related to him, even as the vine branch is to the vine stock, to be so united to him as to be a part of him, even as the vine branch is a part of the vine. It is to be one with him, and inseparable from him. The state of being in Christ is therefore of necessity a sanctified state. Being one with him by being in him, we must be holy as he is holy.

"Ye," wrote Paul to the members of the Corinthian Church, "are the body of Christ, and severally members thereof." I Cor. xii. 27. To understand what this means, it is necessary to study carefully Paul's own exposition of this truth in I Corinthians xii. 12. Here Paul says, "As the body" (the human body) is one, and hath many members (the head, the feet, the hands, the



ears, the eyes, etc.), and all the members of the body, being many, are one body; so also is Christ." What Christ? Not Jesus Christ, for if this Christ is understood to be Jesus Christ, then Paul's comparison is meaningless. The Christ here meant is not, therefore, Jesus Christ, but *that* Christ, of which Jesus Christ is the Head, and of which, the Church of Jesus Christ, comprising many members, is the Body. Believers in Christ cannot be said to be the Body of Christ or of Jesus Christ, except as Christ or Jesus Christ is understood to be the Head of that Body which Paul in I Cor. xii. 12 calls Christ. Into what intimacy of union with Christ they who believe in him and are his are brought, is seen from this fact that the Divine Saviour and his redeemed people form one Body, to which Paul gives the name of Christ. Should it not therefore be possible for Christ to be seen in all those who call themselves Christians? To behold the Christian ought to be the same as beholding Christ, for to be in Christ, and to be a saint in consequence of being in Christ, is the real significance of being a true Christian. In Christ's sight the believer in him does not stand alone. Before God he stands only in Christ, and thus he should stand before the world. Christ should ever be recognised in all the members of his Body. But that he may be recognised in his people they must be Christ-like. "Holy unto the Lord" should be so clearly stamped upon the life of every Christian that it could not fail of being "known and read of all men." The inferences which we have drawn from the truth that the believer in Christ is in him, are equally and perhaps more forcibly deducible from the complement of the same truth so often expressed in Paul's epistles, namely, that Christ is in the believer.

*that are at Philippi*,—To all the saints in Christ Jesus that were at Philippi Paul sent his Christian salutation. He thus greeted all those without any exception that at Philippi owned allegiance to the Lord Jesus Christ. He would not exclude one of them from the community of God's saints. The same disposition and desire to include in the holy family of God all who pro-

fessed to be Christians, rather than to exclude from this select society a single one upon whom the name of Christ had been named, is seen also in the salutation with which the apostle begins his second epistle to the Corinthians. Thus it runs, "Unto the church of God which is at Corinth, with all the saints that are in the whole of Achaia."

*with the bishops*—The word translated "bishops" means simply overseers. It is thus translated by Bishop Moule in his "Philippian Studies." It would be a mistake therefore to read into it the office of the modern diocesan. The bishops or overseers of that time were officers of the local Churches. The Philippian Church was strong enough to have a staff of such presbyters or elders. Bishops or overseers and presbyters or elders are the same ministers under different designations. This is shown from Acts xx. 17, 28. In Acts xx. 17 mention is made of Paul's calling to him at Miletus the elders or presbyters of that local Church; and in Acts xx. 28 he thus addresses them—"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops (or overseers), to feed the church of the Lord which he purchased with his own blood."

*and deacons* :—These were officers of the Churches, appointed or ordained to deal with the temporal needs of the congregations, but their duties were not confined to temporalities. The origin and institution of the diaconate are described in Acts vi. 1-6. The deacons, like the elders or overseers of the Churches should be spiritual men, because their work even in administering temporal affairs is spiritual work. The qualifications necessary to the proper discharge of the duties of bishops or presbyters, and of deacons, are described in I Timothy iii. 1-13.

2. *Grace to you and peace*—The grace or free favor of God is the fountain and source of all blessing; while peace is the effect of its outflow. This is the usual form of greeting in Paul's epistles. The exceptions are found in his letters to Timothy and Titus. In the former the form is, "Grace, mercy, peace;" while in the latter it is "Grace and peace."

*from God our Father and the Lord Jesus Christ.*—These words are found also in the salutations in the epistles to the Romans, Corinthians, Ephesians and Philemon. The variations in the other epistles of Paul are as follows:—In Galatians: “From God the Father and our Lord Jesus Christ.” In Colossians: “From God our Father.” In I Thessalonians the entire salutation is, “Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.” In II Thessalonians: “From God the Father and the Lord Jesus Christ.” In I and II Timothy: “From God the Father and Christ Jesus our Lord.” In Titus: From God the Father and Christ Jesus our Saviour.”

3. *I thank my God*—Paul’s salutations are almost invariably followed by thanksgivings.

By a change in the order in translating verses 3-5 the meaning of the Greek can, we think, be made clearer than it is in our English versions. Adhering to the Greek construction of this passage, we translate thus: *Always in every supplication of mine for you all, making (as I do) the supplication with joy, I thank my God for all my remembrance of you, (especially) for your fellowship in furtherance of the Gospel from the first day until now.* Unless we thus translate the passage, the full force of the explanatory clause in the fourth verse cannot be expressed, as the definite article preceding the word supplication at the end of the verse refers back to the same word at the beginning of the verse. It should be noticed that the preposition in the third verse, translated “upon” in the Authorised and Revised versions, is the same preposition that is translated “for” at the beginning of the fifth verse. That the verb, translated “I thank,” is followed twice by the same preposition would seem to show that it has in both places the same signification. This is DeWette’s view, and also that of Eadie, whose explanation of the construction of the passage is, that Paul first expresses his thanks for or on account of his whole remembrance of the Philippian Christians, and that he, after inserting a parenthetical clause, goes on to mention

the element in that recollection which caused his special thanksgiving, namely, their fellowship with him in furtherance of the Gospel. "The third verse," says Dr. Eadie, "looking to the past, points out the ground or occasion for the thanksgiving—his whole remembrance; while verse four shows how it expressed itself in prayer, verse five gives more fully its solid foundation, and verse six, glancing into the future, shows how the feeling (of thankfulness) was intensified by the apostle's persuasion about them."

*upon all my remembrance of you*,—We have above expressed our opinion that the preposition here translated "upon" should be translated *for*. Paul's whole remembrance of the Christians at Philippi was pleasant, and therefore a cause for special thanksgiving. How blessed the fellowship which in every particular always causes thankful recollection!

4. *always in every supplication of mine on behalf of you all*—This shows how frequent Paul's supplication for the Philippian Christians was, and how in every supplication which he presented to God for them, he expressed his thankfulness on account of them.

*making my supplication with joy*,—There is no word in the Greek text corresponding to the pronoun "my" in the English Revised version, but there is the definite article before the word "supplication," which should be translated *the*. To remember the members of the Philippian Church, and to make supplication for them at the throne of grace, was ever a joy to the apostle.

5. *for your fellowship in furtherance of the gospel*—Paul's remembrance of the Philippians would not have been what it was, if they had not been interested in the work which he was doing, and if their interest in it had not been sufficient to lead them to give him active and efficient assistance in carrying it forward. There is no reality in our professed devotion to Christ and fellowship with him and his people, if we are doing nothing and do not care to do any thing in furtherance of the Gospel. If we are in truth identified with Christ by virtue of union with him as members of his Body, we shall also be

identified with him in devoted service for the completion of his Body the Church, and for the edification of those who with us are members of that Body.

One of those who had greatly aided Paul at Philippi was Epaphroditus, who at the time when this letter was written was with Paul at Rome. See chapter ii. 25-30. In chapter iv. 3 Paul calls him a "true yokefellow." Another fellow-worker was Clement, mentioned in this letter, chapter iv. 3. Euodia and Syntyche, incidentally mentioned in chapter iv. 2, 3, had wrought energetically with Paul and Clement and other fellow-workers there.

*from the first day until now* :—The co-operation of the Philippians with Paul in furtherance of the Gospel began on that first day when some of them met the apostle for the first time at that memorable "place of prayer" outside the walls of Philippi "by a river side," and when Lydia, after she had with a heart which the Lord opened, given heed unto the things which were spoken by Paul, and had with her household been baptised, besought the apostle and his companions, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide."

6. *being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ* :—The good work here referred to seems to be the work which God put it into the hearts of the Philippians to do in co-operating with the apostle and his fellow-laborers in efforts to further the Gospel throughout all Macedonia and Achaia. Concerning the Thesalonians, who were like minded with the Philippians, Paul said, "From you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak any thing." Thus did the Macedonian Christians co-operate with the apostle in extending the Gospel.

Though it is true that God's work of grace begun in any heart is carried forward by him to completion, yet that is a subject which does not seem to be primarily referred to in the passage before us, though this passage is generally quoted in proof of that truth.

“The day of Jesus Christ” here referred to is undoubtedly the day of his return to this world. The same day is referred to in the tenth verse of this chapter, and also in the sixteenth verse of the second chapter. The Christians of apostolic times kept this day in view, and anticipated it as near at hand. And for believers of every age, is it not practically near at hand? Should not our position, like that of the early Christians, be one of waiting for Christ’s return? Those who can be truly described as “waiting for the revelation of our Lord Jesus Christ,” are those who at the same time are seeking so to serve and glorify Christ that they may at his appearing be found to have “come behind in no gift.”

7. *even as it is right for me to be thus minded on behalf of you all*,—The apostle felt fully justified in entertaining the opinion of the Philippians which he expressed in the sixth verse, because he had been convinced that they were partakers with him of grace—the grace that accompanies, or belongs to, salvation. He had the same feeling concerning all of them, because in every case there existed the same solid ground of confidence.

An ellipsis must here be supplied, in order to make clear the connection between this clause and the one which follows it; and it may be supplied thus: “even as it is right for me to be thus minded on behalf of you all,” *so I express my conviction concerning you,*

*because I have you in my heart*,—The Christians at Philippi had become so endeared to Paul that they were numbered among his heart treasures. Between them and the apostle there existed a mutual endearment. As Paul had them in his heart, so they had him in their hearts. The Greek text indeed may be construed so as to convey either of these meanings, for the words can be translated either, “I have you in my heart,” or “you have me in your heart,” though the order of the words, as well as the context, points to the translation in our English versions as most probably the correct one. The translators of the Authorised version as well as the Revisers of that version in both the English and American editions,

however, thought it well to put down the alternative translation of these words as a marginal reading. Can it be a mere accident of composition that the text was so constructed by the apostle as to be capable of conveying both of these meanings?

*inasmuch as, both in my bonds and in the defence and confirmation of the gospel*,—The basis of the conviction which Paul entertained concerning the Philippian Christians was the hearty service which they had rendered in seeking to extend to others the blessings which they had received. The love of Christ had constrained them to work for Christ. They had been thoroughly identified with the apostle both in the furtherance of the Gospel and in suffering on its behalf. Their service, moreover, as the apostle specially testifies, had been most efficient, for by them the Gospel had received both the staunchest defence and the most indubitable confirmation.

And what shall be said of those Christians in our day who are not like the Philippians? Are they worthy to bear the Christian name, who do little or nothing to extend to others the blessings of the Gospel, through whose testimony the Gospel receives no worthy defence, and by whose lives its truth obtains no sure confirmation?

*ye all are partakers with me of grace*.—The secret in regard to the bond of union which existed between Paul and the Church at Philippi was that they were all partakers together of the grace of God. "Apart from me ye can do nothing," said Jesus to his disciples; and this is abundantly proved in the case of those who profess to belong to Christ, but give no evidence of being partakers of his grace. Those who are partakers of Christ are partakers of the grace that is in him. Every true disciple of Christ ought to be strong in his grace. Therefore Paul said to Timothy, "Thou therefore, my child, be strengthened in the grace that is in Christ Jesus." The grace that is in Christ Jesus is in him for us who are in him. What Paul said to the Philippians (ch. iv. 13) about himself, they too were able to say for themselves, "I can do all things in him that

strengtheneth me," for the grace of God had made them strong as workers and as sufferers for Christ.

8. *For God is my witness, how I long after you all*—The apostle's interest in his fellow-believers at Philippi was so sincere that he could appeal to the Searcher of hearts to substantiate the truth of his declaration that he felt the intensest longing for their spiritual welfare and usefulness.

*in the tender mercies of Christ Jesus.*—These words take us into the very depths of the truth that Christ and his people are one and inseparable. Such indeed is this oneness, that Christ's yearnings may be said to be theirs, and their yearnings the yearnings of Christ. As Dr. Lightfoot well remarks, "Paul had no yearnings apart from his Lord. His heart throbbed with the heart of Christ." Paul does not here employ a mere metaphor, any more than he does in Galatians ii. 20, when he says, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." In regard to the experience of Paul, Bishop Moule says, "The Man of the Cross is also, for him, the Lord who is exalted to the throne of heaven, and is also so related to the writer (of the epistle to the Philippians) that Paul is "in Christ Jesus," with a proximity and union which enters into every thing. "In Him" are included the very actions of the disciple's mind and the experiences of his heart. He is the Lord who lives in the inmost being of His servant, and who yet is also expected to return from the heavens, to transfigure the servant's very body into glory."

9. *And this I pray,*—Having before spoken of the supplication which he was accustomed to make on their behalf, he now mentions the contents of his prayers for them, that they by being made acquainted with the character of his petitions, may know how solicitous he is for their advancement in the divine life, especially in the direction of their being endowed with increased fitness for the very highest Christian service.

*that your love may abound yet more and more*—The love here intended is love for Christ, and love for all



that represents him on earth—love for all who bear his likeness, and love for his cause which embraces world-wide evangelisation, and consequently demands heartfelt sympathies as extensive as the needs of the whole human race. The scope for abounding Christian love, which this lost world affords, is therefore wellnigh infinite. We understand then how it was that the apostle prayed for the Philippian Christians, that their love might abound yet more and more.

*in knowledge and all discernment*;—The loving mind needs to be well-informed and clear-sighted. If it is ignorant and wrongly influenced, it will blunder and become entangled in all sorts of errors. As to the kind of knowledge and discernment which was essential to good judgment and practical usefulness in the case of the Philippian Christians, and which is alike necessary for ourselves, we may learn much from the prayer of Paul for the Colossians (see Col. i. 9-11). Here we find that that knowledge which is of paramount importance to Christ's servant is the knowledge of his will. Paul said the same thing to the Ephesian Christians (see Eph. v. 17). "Wherefore be ye not foolish, but understand what the will of the Lord is." "That ye may be filled with the knowledge of his will in all spiritual wisdom and understanding," was the apostle's petition for the Colossian brethren. It was not enough for them to have *some* understanding of God's will. Nothing would suffice for them but this, that their knowledge of the Lord's will should be full. Therefore the apostle prayed that they might be filled with this knowledge. To enable the Colossian Christians to attain to the knowledge of the Lord's will in its fulness, ordinary wisdom and understanding would not avail. Therefore he prayed that they might be filled with the knowledge of his will in all *spiritual* wisdom and understanding. Spiritual wisdom and spiritual understanding are as different from worldly wisdom and merely intellectual understanding as light is from darkness. What the Greeks understood by the word "*sophia*," translated wisdom, was mental excellence, which is indeed an excellent thing, but at the

same time it is an excellence which is of little utility in the Christian life and in Christian work unless it is allied with spiritual understanding. And so we see why the two things—wisdom and understanding—are linked together as they are in the Scriptures. Not mere mental excellence, nor mere intellectuality, however brilliant, is sufficient to enable any one to discover the spiritual significance of the divine Word. For this a spiritual mind and heart are essential. Spiritual wisdom and understanding are acquirements and endowments which become ours only as we are taught and enriched by the Spirit of God. God through his Word reveals his will to his servants; on whom, to qualify them for receiving the knowledge of his will, he has first bestowed the “meekness of wisdom.”

10. *So that ye may approve the things that are excellent*; or as the marginal reading is, *so that ye may distinguish the things that differ*;—Approval of the things that are excellent implies disapproval of the things which in God’s estimation are not to be accounted excellent, however good they may to the people of the world appear to be. Only those who possess the spiritual faculty can distinguish the things that differ, can judge between what is truly excellent and what is radically evil. And even for those who have spiritual wisdom and understanding, experience is of great value; for the author of the epistle to the Hebrews speaks of those “who by reason of use have their senses exercised to discern good and evil.” Growth in spiritual wisdom and understanding is doubtless the result of having the senses exercised in such discernment. “Love without guidance,” remarks Dr. Eadie, “might form unworthy attachments, and retard the very interests for the promotion of which it had eagerly set itself. It must understand the Gospel in its purity, and learn to detect unwarranted additions. It must have tact to distinguish between the real and the seeming, between the claims of an evangelist and the specious pretensions of a Judaizer. And thus if that love which (in the case of the Philippians) had shown itself in fellowship in furtherance of the Gospel, grew in

knowledge and power of perception, they would be pure ; their affection ruled by intelligence would have but one desire, to defend and confirm the Gospel, in participation of the apostle's own grace ; and they would give no offence, either by a zeal which in its excess forgot the means in the end, or cherished suspicions of such as did not come up to its own warmth, or could not sympathise with its favorite modes of operation or expression."

*that ye may be sincere and void of offence unto the day of Christ ;*—To be sincere is to be pure, like that which when it is viewed in the sunshine is found clear and spotless. To be sincere, if we may here learn a lesson also from the derivation of this English word, is to be *sine cere*, without wax, like drops of honey, which, as they trickle from the comb, are wholly free from impurity. Those who are void of offence are those who have in them nothing which ought to offend. The words, "unto the day of Christ," teach us that we should ever try to be such as we would like to be when we shall appear before the all-seeing Eye at the Judgment.

11. *being filled with the fruits of righteousness,*—Trees of the Lord's planting and nourishing should bear only such fruits, and they should bear them abundantly and constantly. See Ps. i. 3 and Ps. xcii. 12-14.

*which are through Jesus Christ,*—Christ and his people being one, united as are the vine-stock and its branches, it is through Christ that fruit is brought forth. "He that abideth in me, the same beareth much fruit : for apart from me ye can do nothing." Dr. Lightfoot remarks, "The apostle means (by righteousness) righteousness in Christ, as contrasted with 'righteousness by law': compare iii. 9. Only so far as the life of the believer is absorbed in the life of Christ, does the righteousness of Christ become his own. Thus righteousness by faith is intimately bound up with the life in Christ ; it must in its very nature be fruitful ; it is indeed the condition of bearing fruit."

*unto the glory and praise of God.*—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places (or

*relationships*) in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: . . . . to the praise of the glory of his grace." Eph. i. 3-6.

The best interpreter of Scripture is Scripture, and so the prayer of Paul for the Colossian Christians (Col. i. 9-11) shows us what Paul desired for the saints in Philippi: for to be filled with the knowledge of God's will in all spiritual wisdom and understanding produces the same results as love abounding more and more in knowledge and all discernment: and so the Philippian followers of Christ, like the Colossian, would be enabled to walk worthily of the Lord unto all pleasing, would bear fruit in every good work, would go on increasing in the knowledge of God, and so would be strengthened with all power, according to God's glorious might, unto all patience and, if need be, unto joyful long-suffering for Christ.

12. *Now I would have you know, brethren*,—Probably the Philippians had expressed through Epaphroditus their desire to have information about what had happened to Paul at Rome, and in regard to the outcome of these occurrences.

*that the things which happened unto me*—The apostle doubtless refers to the privations of his imprisonment—all that was included in what in the next verse he speaks of as "my bonds."

*have fallen out rather unto the progress of the Gospel*;—Paul's confinement and the restrictions which it imposed upon him, had not retarded, but on the contrary had helped forward the Gospel. As it was with Paul in his Roman prison, so it was with John Bunyan in the Bedford jail. Bunyan's greatest usefulness grew out of his imprisonment. And we have as one of the fruits of Paul's imprisonment this priceless epistle to the Philippians. Well may we say with the Psalmist, "Surely the wrath of man shall praise thee." "All things work together for good to them that love God," Paul had said to the Roman Christians when from Corinth he wrote to them, and afterwards in the imperial city itself both

he and they saw this truth marvellously confirmed. "All these things are against me," said Jacob in his distress, but in God's own time he was made to see how wrongly he had interpreted God's dealings with him.

13. *so that my bonds became manifest in Christ*—What became manifest to all was that Paul was in bonds for Christ's sake, and not only this, but that Christ was imprisoned with him, because Christ was in him and he was in Christ. Paul was ever setting forth the truth of the Christian's oneness with Christ, and those who visited him in his confinement, as well as the soldiers who guarded him, as one by one they were chained to him, were so indoctrinated by him that they were impressed with the fact that what he taught them was no wild fancy, but a living reality. All came to understand that Paul was suffering hardship for the Gospel, and for no other reason. Ostensibly, as witnessed by his chain, he was a malefactor, as he said to Timothy in writing to him. But to all who became acquainted with him, it was manifest that he was not an evil-doer. And so far from being cast down by the indignity which was put upon him, he even gloried in it, because the very hardship which he was enduring only served to bring him into closer companionship with Christ. His happiness was so real that it could not be concealed, and the secret of it he could not keep to himself. His bonds were most blessed bonds, because they were bonds in Christ. The consequence was that others came to see this, and Paul's Saviour became theirs also.

*throughout the whole prætorian guard*,—The imperial guard at Rome consisted at first of 10,000 selected troops, and was afterwards increased to 16,000. The Emperor Augustus organised it, and his successor Tiberius established it in the fortified camp where it was at the time of Paul's imprisonment. This body of troops was Paul's immediate parish during the two years that he spent there, and his wide opportunity of evangelising was improved to the utmost as one after another of the soldiers of the guard was placed over him. This imprisonment was far from being rigorous, as he was

permitted to live in his own hired dwelling within the military camp, and to receive all that went in unto him. There his time was spent in preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ. This he did with all boldness, none forbidding him.

*and to all the rest ;*—Through the soldiers who came in contact with him, and especially through those of them who by his ministry became Christians, and also through the Christian residents of Rome who visited him, he became well known throughout the entire city ; and that which was everywhere shown concerning him was precisely that which he desired to have manifested (for by it the Gospel of salvation through Christ was published), namely, that he was a prisoner in Christ ; a prisoner indeed, but seen to be most highly honored in having the privilege of suffering in union with One who endured the cross for him.

14. *and that most of the brethren in the Lord,*—It is worth while in passing, to notice how Paul speaks by implication concerning the minority of the Christian community in Rome. That minority consisted of the Judaizers, who were seeking to hinder and destroy his work, by denying that he was an apostle, and so virtually excluding him as a Christian teacher. He still reckoned them as brethren, though grievously erring ones, and not worthy to be counted as such. Rather, however, than exclude them altogether from the Christian fraternity, he prefers to imply that they too may be regarded in some sense as brethren, by speaking of those who were true as the greater number of the brethren ; though afterwards in this letter (iii. 2) he does not hesitate to characterise these same persons as dogs, evil-workers, and the concision, as he, without mentioning them more particularly, warns his Gentile brethren against them. Here we behold most distinctly a beautiful picture of Paul's brotherly feeling towards all who bore the name of Christ.

*being confident through my bonds,*—The words “in the Lord” seem to belong to this clause, rather than to the

preceding one. If this be the case, the sentence should read thus: "Being confident through my bonds in the Lord." Paul in the preceding verse had just said that his bonds had become manifest as bonds in Christ, in other words, it had been made clear that he was a prisoner in the Lord. (See Eph. iv. 1.) It was this character of Paul's bondage, this condition of the prisoner in the Roman camp, that caused so many of the Roman Christians to wax confident. That the apostle was full of joy and strength was, they saw, due to the fact that Christ was in him strengthening him, cheering him, and so working in him mightily. Paul's doctrine of the "mystical union" was proved before their eyes to be no mere myth.

*are more abundantly bold to speak the word of God without fear.*—Seeing the courage of Paul, and knowing the cause of it, they too became courageous. They were exceedingly stimulated by what they saw him to be, and they spoke the Word of God fearlessly. "The sight of the apostle inspired them with his own heroism. It might have been feared that his bonds would make his friends more wary, lest they should incur a similar fate; but so far from such an ignoble result, there was a positive revival of courage and zeal among them; their labors multiplied in number, and increased in boldness, and thus the apostle's circumstances had resulted rather to the furtherance of the Gospel."—Eadie.

15. *Some indeed preach Christ even of envy and strife;*—These were the Judaizing teachers, who were envious of Paul's success in evangelising among the Gentiles, and who manifested a bitter spirit of partisanship. Their efforts were put forth in favor of circumcision, and consequently against Paul as a subverter of divinely instituted rites and customs.

*and some also of good will:*—This good will had special reference to Paul. It recognised that he was a divinely appointed apostle, and that those who had been brought to Christ by him were seals of his apostleship. It manifested the fullest sympathy for him in his toils and in his trials. Those who were his friends and fellow-workers

were, as we have seen, largely in the majority. (See verse 14.)

16. *the one do it of love, knowing that I am set for the defence of the gospel*;—The apostle goes on to mention the motives with which the two parties preached Christ, and the relations towards him in which they stood respectively. The one party were prompted by love. Love to Christ, and love to all men, was with them the ruling motive. And with reference to the apostle, they had truth on their side, being fully persuaded that he had been divinely appointed to do the work which in spite of all difficulties and in the face of the virulent opposition which had risen up against him he was doing so successfully. These dealt truly with the Gospel, because they were “speaking truth in love.” (See Eph. iv. 15.)

17. *but the other proclaim Christ of faction*,—The marginal reading sets forth the character of this party with unhesitating distinctness, characteristic of Paul. This reading is, “*but they that are factious proclaim Christ.*” The primary object of these preachers was to raise up a party against the apostle, and by doing this to strengthen their opposition to him. While the one party were worthy heralds of the truth, the other, acting from partisanship, were only empty proclaimers of the Gospel. Their message was vitiated by their motive, and so there was an element of contradiction between the truth which they uttered in preaching Christ, and the incentives which actuated them in their work. In II Cor. xi. 13, these preachers who tried to undo the work of Paul, are thus described: “Such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ.”

*not sincerely*,—Their preaching of Christ was characterised by impureness of principle and sordidness of purpose. Their teaching was to the end that those who accepted Christ and were at the same time circumcised, could make a fair show in the flesh, and escape persecution for the cross of Christ; for the antagonism of the Jews against Christians was largely due to the fact that the



Gospel as preached by Paul meant the abolition of those Mosaic rites which under the new dispensation had been superseded.

*thinking to raise up affliction for me in my bonds.*—"To make my chains gall me," is a phrase by which Dr. Lightfoot forcibly expresses the apostle's meaning. How unworthy of the professed followers of Christ was such conduct! Says Dr. Eadie, "They did God's work in the devil's spirit." Chrysostom, concerning their malevolent activity, exclaims, "O, the cruelty! O, the devilish energy!" "The race of such workers did not become extinct with the expiration of the apostolic era, for Calvin had occasion to write feelingly thus: "Paul assuredly says nothing here, which I myself have not experienced. For there are men living now who have preached the Gospel with no other design, than to gratify the rage of the wicked by persecuting pious pastors." Has the generation of such ecclesiastical agents yet altogether ceased?"

18. *What then?*—The apostle raises this question in order that by answering it he may show how his opposers had been foiled in their attempts to make void his claim to a special apostleship, and how during the long continuance of the deprivation to which he had by his imprisonment been subjected, and how in spite of all the obstacles which it had encountered, God's work had greatly prospered.

*only that in every way, whether in pretence or in truth, Christ is proclaimed;*—Whatever means the Judaizers had used in opposing Paul, and from whatever motives they had wrought, there had resulted from all their factious endeavors only this, that Christ had been and continued to be proclaimed as the Heaven-sent Saviour. In the promulgation of the Gospel by the Judaizers, Christ had never been spoken against. The true Messiahship of Jesus of Nazareth had never been impugned. Nor, in spite of all that had been said against Paul himself had his traducers succeeded in inflicting any permanent injury upon his character or his claims as an apostle.

*and therein I rejoice, yea, and will rejoice.*—Well might the apostle in this letter to the Philippians exhort them

thus : “ Rejoice in the Lord always : again I will say, Rejoice.” Wonderful indeed was it that the work of the devil, and his emissaries the Judaizers, should cause such joy to God’s persecuted servant.

19. *For I know that this shall turn out to my salvation*,—The end was not yet ; but the apostle had good reason to be assured that God would in the future, as in the past, care for his own cause and protect his bondservant.

*through your supplication and the supply of the Spirit of Jesus Christ*,—The apostle felt no disposition to remain a merely passive instrument through whom God might work out his own gracious designs. On the contrary he felt deeply the necessity of doing himself what in this very Epistle (ii. 12, 13) he exhorted the Philippian to do for themselves, namely, the necessity of working out his own salvation with fear and trembling, knowing at the same time that it was God who worked in him both to will and to work, for his good pleasure. Circumstances will not of themselves turn out to any one’s salvation. But God will make any and all circumstances work together for our good, if we ourselves work together with God.

Paul valued most highly the prayers of his fellow-Christians on his behalf. The prayers of the Philippian Church and of other Churches, at this crisis of his career must have been an unspeakable solace and support to him, while they for him, as well as he for himself, sought at the throne of grace what he most needed—the constant and bountiful supply of the Spirit of Jesus Christ.

20. *according to my earnest expectation and hope*,—The one Greek word here translated “ earnest expectation ” is found only in one other place in the New Testament, viz., in Romans viii. 19, where the same writer speaks of the earnest expectation of the creation as waiting for the revealing of the sons of God. It therefore expresses the sense of eager longing. The apostle eagerly longed to see the issue of his present trial ; and in this state of mind his hope could be no other than a confident hope, a hope which he himself described in his letter to the Romans (ch. v. 5), as a hope that “ putteth not to shame.”

*that in nothing shall I be put to shame*,—That when the test, whatever it may be, by which my faith and hope are to be proved, shall be applied, I may not be found false to the name I bear, or to the Gospel which I have preached to others.

*but that with all boldness, as always, so now also Christ shall be magnified in my body*,—The Christian boldness of speech and action which the apostle hoped he would be enabled to manifest in the crucial experience which he anticipated, could be only that boldness, coupled with quiet confidence, with which Christ by his grace would endue him, for he trusted that Christ would be magnified in him. It seems clear that the apostle looked forward to bodily suffering as a possibility, or perhaps more likely as a probability; and so he made special mention of his body—that part of him, which equally with his spirit, possessed membership in Christ, and was a temple of the Holy Spirit.

The apostle in writing to the Corinthians (I Cor. vi. 19, 20) had specially emphasised the truth that God ought to be glorified in the body of the believer in Christ. In this passage in the Revised Version the words, “and in your spirit, which are God’s,” are omitted, as not belonging to the text. As therefore the passage ends with the words, “Therefore glorify God in your body,” emphasis is placed upon the body.

*whether by life, or by death*.—To the Romans Paul had said, “Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s.” It was therefore in accordance with his own teaching, that he expressed the confident hope with reference to himself that whether he lived or died, God would be glorified in him.

21. *For to me to live is Christ*,—The complete identification of the believer in Christ with his Lord is the truth which Paul realised, and expressed in these words. We may learn what is here meant, by a reference to Gal. ii. 20, where the apostle says, “I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me.”

Often when we are going about among the villages in India, the children who see us coming, cry out, "Isa Masih!" (Jesus Christ!) This is because the name of our Saviour is so often mentioned in our preaching. They have learned so little about *us* that they do not even know our names, but when they see us, at once the Name which they have so often heard from us comes to their lips, and they shout, "Isa Masih! Isa Masih!" Would not those who were acquainted with the apostle Paul, who understood his character, who were eye-witnesses of the life which he lived, who listened to the words which he spoke, or heard him pray, be likely to be reminded of Christ himself when they saw him? How could it be otherwise, when he was so Christ-like, and when he could say, "To me to live is Christ?"

A boy in our mission school at Allahabad when asked by his teacher to give the meaning of these words in the Bible lesson—"Enoch walked with God," answered, "It means to walk as Mr. Wray walks." Mr. Wray was one of our missionaries at that time, one who could not speak Hindustani very fluently, but he lived the life of Christ, and so preached the Gospel most effectively. He was known and read of all as a God-like, Christ-like man.

Dr. Eadie, in his excellent commentary on Philippians, asks, "May not the words of Paul, 'To me to live is Christ,' be thus expanded—the preaching of Christ the business of my life; the presence of Christ the cheer of my life; the image of Christ the crown of my life; the spirit of Christ the life of my life; the love of Christ the power of my life; the will of Christ the law of my life; and the glory of Christ the end of my life? Christ was the absorbing element of his life. If he travelled, it was on Christ's errand; if he suffered, it was in Christ's service; when he spoke, his theme was Christ; and when he wrote, Christ filled his letters." Such indeed was the life of Paul. His life was a commentary upon his words—"To me to live is Christ."

*and to die is gain.*—As far as life was concerned, it would be gain for Paul to die. He would not cease to live when he died, for the life which is hid with Christ in

God can never end. "I came," said Jesus, "that they (my sheep) may have life, and may have it abundantly" (or, "may have abundance of it"). The abundance of life is enjoyed in heaven as it cannot be in this world. "In thy presence is fulness of joy; in thy right hand there are pleasures for evermore." Ps. xvi. 11. To come into possession of this abundance of life makes it infinite gain for the believer in Christ to die. As far as knowledge was concerned, it would also be gain for Paul to die. It was he who said, "Now we see in a mirror, darkly (or, in a riddle); but then face to face: now I know in part; but then shall I know even as also I have been known (known fully):" I Cor. xiii. 12. It would be gain for Paul to die, because his conflict with the devil and sin would then be at an end. In this world while serving Christ and battling with the powers of evil, Christ was in Paul the hope of glory (Col. i. 27), and he was in Christ an heir of glory (Rom. viii. 17). It would be gain for him to die, because then his hope of glory would be realised in fruition, and he would then come into the possession of his inheritance as an heir of God and a joint-heir with Christ. How blessed would he be, when Christ's prayer for him would be answered by his introduction into that glory which was Christ's before the foundation of the world, and when he would be made to realise that it was all his as much as it was Christ's, because he was Christ's and Christ was his, and that it would be his own eternal possession, because Christ and he would remain for ever one and inseparable!

22. *But if to live in the flesh,—if this shall bring fruit from my work,*—This is the translation of the American Revisers. In the English Revision, the translation is, "But if to live in the flesh,—if this is the fruit of my work." The Authorised Version is, "But if I live in the flesh, this is the fruit of my labor." These different readings are attempts to bring out the meaning of the Greek in a translation; but the sense of the original cannot be clearly expressed without the employment of a paraphrase. The literal rendering of the latter clause, which consists of four Greek words, would be, "This to

me is fruit of work." But this needs explanation. The whole clause may be paraphrased thus, 'But if to live longer in the flesh be my lot, this for me will mean fruit of work, more work for Christ, and consequently more fruit.' An extension of life would give further opportunity to serve Christ, and this service would not be without results to the glory of God, nor without reward to his servant.

*then what I shall choose I know not.*—As suggested by the American revisers, this might be put in the form of question and answer, thus—then what shall I choose? I know not.

23. *But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better.*—On the one side the apostle viewed the advantage of living longer in this world, for the sake of the opportunity he would have of doing more here for Christ and his blood-bought Church; and on the other hand the attraction of being with Christ in glory presented itself. To die would be "to leave the imperfect society of earth for the nobler fellowship of the skies; to pass from service involving self-denial, tears, and suffering, to the crown which cannot fade; to rise above the process of discipline, involving constant watchfulness and prayer, to a perfect assimilation to his Divine Master."—Eadie. To depart and be with Christ would be very far better, because it would be the *summum bonum* of existence. In II Cor. iv. 17, the apostle when contrasting the fleeting character of temporal things with the realities of eternity, labors to express the thought with which the inspiration of the Holy Spirit filled his contemplative imagination. "Our light affliction," says he, "which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." And in the same connection he adds this expression of certitude concerning the things not yet seen, but to be revealed, "We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." Is it any wonder that Paul longed to depart and be with Christ?

24. *yet to abide in the flesh is more needful for your sake.*—Personal considerations were not to be weighed against usefulness in the service of others. Though as far as he himself was concerned, it would be better by far to depart and be with Christ in glory, yet because Christ was also on earth in those members of his Body which were yet in the flesh, for their sakes and for Christ's sake he was not only willing, he even preferred to abide here for a longer season. It was a privilege which only this life afforded to minister to the spiritual needs of those for whom Christ died, and as the apostle wrote this letter his heart went out to his dearly loved brethren in Christ in Philippi, and he longed to be of further service to them before he died.

25. *And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith;*—The confidence which the apostle speaks of possessing, was the persuasion which he had that his abiding longer in the flesh would be profitable to his brethren. When Paul said, "I know that I shall abide, yea, and abide with you all," he did not perhaps mean that he spoke with prophetic certitude, but that he possessed a strong personal conviction as to the course which events would take. It was not simply that he might enjoy fellowship with his brethren that Paul desired to abide longer with them, but that he might be useful to them in promoting their advancement in the divine life, and their joy in the Christian faith. To know what Paul desired on behalf of his brethren, we have only to look at his prayers for them. See Rom. xv. 13; Eph. i. 16-20; Col. i. 9-11. Nothing more distinctly indicates progress in the Christian life than joyousness in believing and resting in Christ. How often in the Psalms we find the petition offered that Jehovah would make his face to shine upon his servant. And when in answer to prayer God's favor is thus bestowed, ought not his servant's face to shine in response to the favor which shines upon him from above? When Paul pointed out to the Galatians what the fruit of the Spirit is, in his enumeration of particulars he puts down love at the

head of the list, and next mentions *joy*. In that wonderfully comprehensive supplication for the Roman Christians, recorded in his letter to them (ch. xv. 13), the apostle prayed that the God of hope would fill them with *all joy* and peace in believing, and this was to the end that they might abound in hope, in the power of the Holy Spirit. And in this epistle to the Philippians, the key-note, as Dr. Lightfoot observes, is *joy*. At the beginning of his letter the apostle told the Philippians that the supplication which he was constantly making for them was made *with joy*. In the third paragraph (ch. i. 18), he wrote, “I *rejoice*, yea, and will *rejoice*.” In the fourth paragraph (ch. ii. 2), he said to them, “Fulfil ye *my joy*.” A little further on (ch. ii. 17, 18), he said, “I *joy* and *rejoice* with you all : and in the same manner do ye also *joy* and *rejoice* with me.” In the next paragraph he speaks of sending to them Epaphroditus, that when they see him again, they may *rejoice*, and he tells them to receive him in the Lord with *all joy*. In the middle of the epistle (ch. iii. 1), he wrote, “My brethren, *rejoice* in the Lord,” and shortly after, he prefaced an exhortation to them with the words, “My brethren beloved and longed for, *my joy* and crown.” Again before he closed his letter, he exhorted them thus, “*Rejoice* in the Lord always ; again I will say *Rejoice*. And yet once more before he reached the end of his epistle he said to them, “I *rejoice* in the Lord greatly.” When we remember that this letter was dictated by one whose hand was bound with a chain in a prison, albeit that prison was his own hired dwelling in the Roman camp, truly wonderful it is for the tone of joy that is heard all through it.

26. *that your glorying may abound in Christ Jesus in me through my presence with you again.*—None would rejoice more than the Philippian Christians on account of Paul’s being set at liberty. The proper sphere of their glorying, should the apostle be restored to them, is, however pointed out. They should not glory in him except as they gloried in Christ Jesus in him. Then their glorying might abound. “He that glorieth, let him



glory in the Lord," wrote Paul to the Corinthians. I Cor. i. 31. That the Philippian Church was privileged to enjoy again the presence of the apostle seems certain from I Tim. i. 3, if as is probable the letters to Timothy are of a later date than the epistle to the Philippians, being written during the period of the apostle's second captivity. The Dean of Gloucester in the New Testament Commentary for English Readers, says, "Some time *after* the first imprisonment at Rome, and consequently beyond the period included by St. Luke in the Acts, St. Paul must have left Timothy behind at Ephesus, while he pursued his journey towards Macedonia." Again, Dr. J. H. Bernard, in his Commentary on the Pastoral Epistles in the Cambridge Greek Testament Series, says, "The Pastoral Epistles do not fit into the life of St. Paul as recorded in the Acts of the Apostles. They presuppose a period of activity subsequent to the imprisonment in Rome mentioned by St. Luke. They indicate certain events in his life which are not mentioned and for which no room can be found in the Acts. I Timothy and Titus tell us of missionary enterprise of which we have no record in that book, so that they imply his release from his (first) captivity."

27. *Only*—"The adverb 'only' at the beginning of this verse gives oneness to the advice which follows, placing it by itself in solitary prominence." Its force may be thus brought out: Whatever may befall me, whether I live or die, this one thing alone look to, I pray you.

*let your manner of life be worthy of the gospel of Christ*:—The marginal reading of the Revised Version is, "Behave as citizens worthily." It behooved them all as citizens of the City of God, and born from above, to manifest such conduct as would be consonant with their high calling as children of God, and with the spirit of the Gospel of God which they professed to obey. The metaphor employed by the apostle in the use of the verb translated 'behave as citizens' would strike the Philippians with great force, since Philippi enjoyed the distinction of being a Roman colony, and Roman citizenship was something in which those who were privileged to

possess it greatly prided themselves. The use of this word by Paul would give added emphasis to his exhortation, from the fact that he himself, a Roman citizen, was writing to them from the imperial capital. The apostle desired them to feel that the possession of heavenly citizenship by them was an infinitely greater honor than any earthly privilege of rank could possibly be, and he wished them to show their appreciation of it by living as those whose citizenship is in heaven should do.

*that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel;*—Here the figurative reference is to the combats which were witnessed in the Roman amphitheatre. The Christian life is represented as a conflict, and the apostle exhorts the Philippian Christians to hold their ground against all adversaries. He addresses them not as individuals, but as a community having a common interest to defend, and he exhorts them to show a united front to their opposers. Since their vital union in Christ bound them together in closest bonds, the apostle could well urge them to stand firm in one spirit, and to strive with one soul against their common enemies. He desired to see them, or hear of them, if he should not have the privilege of seeing them, as an unbroken phalanx arrayed on the side of the Gospel, not only contending *for* the faith of the Gospel, but also in entire unison *with* the faith of the Gospel. An exhortation thus worded would doubtless have in a high degree the effect, which Paul desired, of putting the Philippian Church upon its mettle, as it would help them to realise the position which they should take up and maintain. The apostle exhorted the Ephesians in like manner, but using metaphors of a different kind, which would doubtless be as effective in their case, as those were which he employed in writing to the Philippians. See Eph. vi. 10—17.

28. *And in nothing affrighted by the adversaries:*—The definite article here used pointed to the adversaries of the church in Philippi not only as real, but as well-known personages. These enemies, whether Jews or Pagans,

or both, must have been of a very malignant type, for their onsets were well calculated to terrify the less courageous members of the Christian community. Hence the apostle expressed the hope that they would all be found standing their ground without flinching in the least in the presence of their foes, however ferocious they might appear.

*which is for them an evident token of perdition*,—Which fearlessness on your part is and will be a clear indication to them of their impending destruction. It would seem from the apostle's language that he had heard of fearlessness on their part already displayed, with its accompanying effect as spoken of by him.

*but of your salvation*,—By the fearlessness of Christ's people in the face of persecution, a two-fold indication would be given to their adversaries, namely, of their own perdition on the one hand, and of the salvation of Christ's followers on the other.

*and that from God*;—It would be shown clearly by the fearlessness of God's people that God was with them, yea moreover, *in them* of a truth. As Bishop Moule well remarks, the apostle does not say that the fearless conduct of the Philippians would logically prove the truth of the Gospel to themselves or others. It would, however, be a practical indication of the ruin of the foes, and of the triumph of the friends and defenders of the truth. The more the Church acted in the spirit of calm, united decision, the more the final issue of the conflict would be realised.

29. *because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf*:—Suffering for Christ was to be regarded not as a hardship inflicted, but as a high privilege bestowed, upon them. Faith in Christ is a priceless gift of God (Eph. ii. 8), and along with this is to be classed the honor of being allowed to suffer on Christ's behalf. It was a mark of special favor towards "a chosen vessel," when Christ said to Ananias concerning Saul of Tarsus, "I will show him how many things he must suffer for my name's sake." And there is abundant reason to believe that the apostle

Paul ever esteemed it a great and precious privilege to suffer with and for his Lord.

30. *having the same conflict which ye saw in me, and now hear to be in me.*—Paul would have them understand that they were now enlisted in the same contest in which they saw him engaged in Philippi on the occasion of his first visit to that city (see the account of it in Acts xvi. 19-40), and in which he was then contending at Rome, as this letter, and the bearer of it, (Epaphroditus) would inform them.

## CHAPTER II.

1. *If there is therefore any exhortation in Christ,*—The words “in Christ” have the same meaning here as elsewhere in the epistles of Paul. They import the union which exists between Christ and those who are his—the mystical union, as it is called, for want of a better definition. The compact Greek phrase, translated “exhortation in Christ,” needs to be expanded in English, in order that its meaning may be clearly elucidated. It may be done thus,—in connection with the clause in which it stands: If on account of your oneness in Christ there is any ground on which to base an exhortation. Dr. Lightfoot gives the meaning in these words: “If your experiences in Christ appeal to you with any force.”

*if any consolation of love,*—Dr. Lightfoot takes the meaning of the Greek word translated “comfort” in the Authorised Version, and “consolation” in the Revised Versions, to be rather “incentive or encouragement,” and there seems to be good reason for preferring the secondary to the primary meaning of the Greek word in this place; for in I. Thess. ii. 11. the two Greek verbs corresponding to the nouns translated “exhortation” and “consolation” in the American Revised Version, are found in conjunction, and are there translated “exhorting” and “encouraging.”

It may be here remarked that if “exhortation” and “encouragement” are correct renderings in Philippians ii. 1, as we think they are, then the translation of the same words in I Cor. xiv. 3 should be “exhortation and

encouragement," instead of "comfort and consolation" in the English Revised Version, and the word "encouragement" should take the place of the word "consolation" in the same clause in the American Revised Version, in which we have already the word "exhortation" instead of "comfort."

The meaning of the second clause of the verse on which we are commenting may then be expanded thus: 'If your oneness in Christ furnishes any incentive or encouragement to love one another.' Dr. Lightfoot gives the meaning in these words: "If love exerts any persuasive power upon you."

*if any fellowship of the Spirit*,—If here the definite article preceded the word *spirit*, as is usually the case when the Holy Spirit is intended, that would indicate that the Spirit of God was meant in this place, but in the absence of the definite article it is open to the translator to write *spirit* rather than *Spirit*; and *spirit* rather than *the Spirit* seems to accord better with the sense of the passage.

*if any tender mercies and compassions*,—The sense of this clause seems to be, 'If your oneness in Christ produces any tender affections and compassionate yearnings.'

Thus by the use of Four Ifs or Hypotheses the apostle presented to the Philippians Four Facts or Realities in Christian Experience, namely:

- (1) Their Oneness in Christ.
- (2) The Incentive or Encouragement of Love, found in this Oneness.
- (3) Fellowship of spirit, caused by this Oneness.
- (4) Tender Mercies and Compassions, resulting from this Oneness.

2. *make full my joy*,—Having thus prepared the way for an exhortation, the apostle appealed to the Philippians in these words: "Fulfil ye my joy," as in the English Revised Version, or "Make full my joy," according to the American Revised Version. The apostle had already in this letter made mention of the joy with which he remembered the Philippian Church in his prayers. He

now exhorts them to help him to an experience of fulness of joy in them.

*that ye be of the same mind, having the same love, being of one accord, of one mind* ;—In what way they can make his joy in them complete the apostle thus points out. Oneness in Christ he tells them should cause them (1) to think alike, to be likeminded, to have common sympathies; (2) to have the same love, a mutual love, to be not only of one mind but of one heart; (3) to be united in soul, to be entirely harmonious in the spirit's deepest feelings; (4) to be actually of *one* mind, to think as though their individual minds were but one, and so to be absorbed in thoughts one for the other.

Thus the apostle presented Four Fruits which should be exhibited in the lives of the Philippians as the product of their Oneness in Christ.

- (1) Likemindedness.
- (2) Mutual Love.
- (3) Unison of Soul.
- (4) Oneness of Mind, causing Self-abnegation.

These four fruits, it should be observed, correspond to the four facts or realities mentioned in the first verse.

The apostle having thus dextrously laid the foundation for an exhortation in the presentation of four realities in Christian experience; and having mentioned the four fruits which their four-fold experience should produce, and thus cause his joy in them to be made full, proceeds with a Four-fold Entreaty in the third, fourth and fifth verses.

3-5. *doing nothing through faction or through vain-glory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus* :—It should be noticed that the four points of Paul's exhortation correspond to the four facts or realities of Christian experience set down in the first verse, and to the four-fold fruitage to be expected from oneness in Christ, as set forth in the second verse. The Four Lets of the third, fourth

and fifth verses correspond to the Four Ifs of the first verse. They are as follows:—

(1) Let nothing be done through faction or through vainglory. At the time when Paul wrote this letter he was having in Rome a painful experience of the working of faction among professed Christians. See Ch. i. 17. In his epistle to the Romans (Ch. ii. 8) Paul says that they who are factious “obey not the truth, but obey unrighteousness.” There were such characters in Rome among those who called themselves Christians. Those who are vainglorious are essentially selfish, and so are given to “provoking one another,” and to “envying one another.” See Gal. v. 26.

(2) Let each in lowliness of mind count other better than himself. Those who are “tenderly affectioned one to another,” will be found “in honor preferring one another.” See Rom. xii. 10. They will subject themselves one to another in the fear of Christ. See Eph. v. 21.

(3) Let each of you look not to his own things, but each of you also to the things of others. To the Romans Paul wrote (Rom. xv. 1, 2), “We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying.” “The Philippians were not to consult each his own interests, but to cherish mutual sympathy, and engage in mutual co-operation. They were not to disregard their own things on pretence of caring for each other’s—for unless they had first cared for their own things, they were not qualified to care for the things of others. Undue curiosity and impertinent meddlings are far from the apostle’s thought, but he requires a holy solicitude and warm fellow-feeling—not *absolute* self-abnegation, but a vivid substantial interest in the spiritual welfare of others. It is not myself alone or in isolation, as if others did not exist, but myself with them and they with me, in earnest brotherhood and love. My object must not be simply to outstrip them in religious attainment, but to bring them and myself to a higher stage of Christian excellence. Though love seeketh not her own, still she has her own.” Eadie.

(4) Let this mind be in you, which was also in Christ Jesus. "Let this mind be in you" (Authorised Version), or "Have this mind in you" (Revised Versions), refers back to the fourth specification—that ye be "of one mind"—under the heading, "Make full my joy." The verb in different forms is the same in both places.

The Four Facts or Realities of Christian experience mentioned by the apostle, and the Four-fold Fruitage which he indicates as the right result of union with Christ, we may now link together in Four Corollaries or Inferences, as follows:—

(1) Oneness in Christ, producing likemindedness, should cause in Christ's followers an entire cessation of factious action and vainglory.

(2) The Incentive of love, or Encouragement to love one another, found in this Oneness, should produce mutual love among all who are Christ's, so that in lowliness of mind each will count other better than himself.

(3) The Fellowship of spirit caused by this Oneness should create Unison of soul, so that no member of Christ's Body will look only to his own things, but each member will look also to the things of his fellow-members.

(4) The Tender Mercies and Compassions which naturally grow out of this Oneness should produce oneness of mind among the members of Christ, should cause them to have in them that mind which was also in Christ Jesus, resulting in them in such self-effacement as was manifested in Him.

6. *who, existing in the form of God*,—The word translated "existing" has reference to pre-existence. What is here referred to is the essential being of Christ, corresponding to the idea embodied in the name Jehovah—"I AM THAT I AM." Ex. iii. 14. It is the existence defined by John at the beginning of his Gospel—"In the beginning was the Word, and the Word was with God, and the Word was God." It is further described by John as self-existence in these words—"In him was life." John i. 4. Again in his first epistle the apostle John speaks of it thus: "That which was from the beginning, that which we have heard, that which we



have seen with our eyes, that which we beheld and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us) : that which we have seen and heard declare we unto you." I John i. 1-3. The expression, "in the form of God," implies the Divinity of Christ; "not the external accidents, but the essential attributes" of Deity. In conformity to this idea the framers of the Nicene Creed declared Christ to be "God of God." As the subsequent phrase "the form of a servant," which is the antithesis of the phrase, "the form of God," implies Christ's true humanity, so this expression implies his true divinity. \* "If 'the form of a servant,' implied that Christ was not really man, or not really a servant, 'the form of God,' would imply that he was not really God. The several expressions must have a similar interpretation. And if, therefore, Christ was not really man, Christ was not really God; and what then was he? Neither man, nor God, is a conclusion for which no heretic is prepared. All admit that he was God separately, or man separately, or God and man conjointly. And therefore the expressions, 'form of God,' 'form of a servant,' must mean literally God, and literally a servant; otherwise Christ was neither divine nor human, but a phantom of both, and therefore a nothing." \* "St. Paul speaks of the Mediator in three different states; a state of glory, when he was 'in the form of God;' a state of humiliation, when he assumed 'the form of a servant;' a state of exaltation, when there was given unto him the name which is above every name. It is further evident that the state of glory preceded the state of humiliation; so that Christ must have pre-existed in the form of God, and not have begun to exist when appearing on earth in the form of a servant. Indeed the apostle is inculcating humility, and enforcing his exhortation by the example of the Saviour." The same idea

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\* *Note.*—From Canon Melvill's "Golden Lectureship" discourse on Philippians ii. 8.

is expressed in II Cor. iv. 4, where the apostle speaks of Christ as "the image of God." He is the true representation of God. Christ himself could therefore say, "He that hath seen me hath seen the Father." Likewise the author of the epistle to the Hebrews describes Christ as the Son of God, in whom God hath spoken unto us, whom he appointed heir of all things, through whom also he made the worlds, who is the effulgence of his glory, and the very image of his substance. Heb. i. 1—3.

*counted not the being on an equality with God a thing to be grasped*,—"He did not look upon equality with God as a prize which must not slip from his grasp." Lightfoot. The phrase "the being on an equality with God," no less than the expression "existing in the form of God," is intended to set forth the real Divinity of our Lord, for the two expressions are parallel and synonymous. The Jews perfectly understood the claim to be divine which Christ put forth, as is seen from their complaint against him, that he "called God his own Father, making himself equal with God."

7. *but emptied himself, taking the form of a servant, being made in the likeness of men*;—Of what did Christ empty himself? Not of "the form of God," nor of "the being on an equality with God," in the sense of his essential divinity. The Jews would not have charged Christ with blasphemy, if they had not clearly understood that he claimed to be divine. He said unto them, "I and the Father are one," and when on account of this they took up stones to stone him, he said unto them, "Many good works have I showed you from the Father; for which of these works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." John x. 30-33. And yet it was the *form* of God, of which Christ emptied himself, but only in the sense that he allowed his divinity to be obscured by the veil of his humanity. As the Son of man "he had the same essential glory, the same real dignity he ever had" as the Son of God; but in "taking the form

of a servant" he emptied himself of the "Godlike majesty and the visible glory" which he had from all eternity "in the form of God." Dr. Lightfoot remarks that he "emptied, stripped himself of the insignia of majesty."

The difference between the forms of the verb here used, the form "existing" in the sixth verse, and the forms "taking" and "being made" in the seventh verse, should be noticed, for the former is indicative of permanence, while the latter are expressive of change.

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mat. xx. 28), and that he might do this, he took on him the form of a slave. He emptied himself when he thus stooped to serve. Christ took "the form of a servant" by "being made in the likeness of men." The expression "being made in the likeness of men" is to be carefully noted. It indicates, says Bishop Ellicott, that Christ though a perfect man, was still not a mere man. Though he "became flesh" most truly, so that his humanity was as real as that of any other human being, yet his divinity was ever being manifested as he "went about doing good" among men. "The Word," says the apostle John, "became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth." John i. 14.

\* "We are told that Christ 'emptied himself,' so that 'though he was rich, yet for our sakes he became poor' (II Cor. viii. 9). It must be blasphemous to speak of properties of Godhead as laid aside, or even suspended. But Christ 'emptied himself' of the glories and the majesties to which he had claim, and which, as he sat on the throne of the heavens, he possessed in unmeasured abundance. Whatsoever he was as to nature and essence, whilst appearing amongst the angels in the form of God, that he continued to be still, when, in the form of a servant, he walked the scenes of human habitation. But

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\* *Note*.—From Canon Melvill's "Golden Lectureship" discourse on Philippians, ii. 8.

then the *glories* of the form of God, these for a while he altogether abandoned. If indeed he had appeared upon earth—as, according to the dignity of his nature, he had a right to appear—in the majesty and glory of the Highest, it might be hard to understand what riches had been lost by divinity. The scene of display would have been changed. But the splendor of display being unshorn and undiminished, the armies of the sky might have congregated round the Mediator, and have given in their full tale of homage and admiration. But, oh, it was poverty that the Creator should be moving on a province of his own empire, and yet not be recognised nor confessed by his creatures. It was poverty that, when he walked amongst men, scattering blessings as he trode, the anthem of praise floated not around him, and the air was often burdened with the curse and the blasphemy. It was poverty that, as he passed to and fro through tribes whom he had made, and whom he had come down to redeem, scarce a solitary voice called him blessed, scarce a solitary hand was stretched out in friendship, and scarce a solitary roof ever proffered him shelter. And when you contrast this deep and desolate poverty with that exuberant wealth which had been always his own, whilst heaven continued the scene of his manifestations—the wealth of the anthem-peal of ecstasy from a million rich voices, and of the solemn bowing down of sparkling multitudes, and of the glowing homage of immortal hierarchies, whensoever he showed forth his power or his purposes—ye cannot fail to perceive that, in taking upon him flesh, the Eternal Son descended, most literally, from abundance to want; and that, though he continued just as mighty as before, just as infinitely gifted with all the stores and resources of essential divinity, the transition was so total, from the reaping-in of glory from the whole field of the universe, to the receiving, comparatively, nothing of his revenues of honor, that we may assert, without reserve, and without figure, that he who was rich, for our sakes became poor. ‘In the form of God,’ he had acted as it were, visibly, amid the enraptured plaudits of angel and arch-

angel, cherubim and seraphim. But now, in the form of man, he must be withdrawn from the delighted inspections of the occupants of heaven, and act, as powerfully indeed as before, but mysteriously and invisibly, behind a dark curtain of flesh, and on the dreary platform of a sin-burdened territory. So that the antithesis, 'the form of God,' and 'found in fashion as a man,' marks accurately the change to which the Mediator submitted."

In order to perceive how salvation was wrought out for us through a divine plan executed by the hand of a Mediator, it is necessary to gain a clear understanding of the constitution of this Heaven-sent Mediator. "A mediator," the inspired apostle tells us, "is not a mediator of one" (Gal. iii. 20), the meaning of which is that he must partake of the nature of each of the parties between whom mediation is to be made; so that it was necessary for Christ the Son of God, appointed from all eternity to be man's Redeemer, to become incarnate, that he might be on a level with man, while still retaining his equality with God. Therefore the apostle, in announcing that there now is such a Mediator as was required, lays emphasis upon the fact that he is man. "There is," says he, "one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all."

8. *and being found in fashion as a man*,—Dr. Lightfoot in commenting on this clause well observes that what is emphasised in the words here used is different from what is indicated in the expressions of the preceding verses. In those verses the apostle dwells on the contrast exhibited between what Christ *was from the beginning* and what he *became afterwards*; while here the comparison is between *what he is in himself*, and *what he was in the estimation of men*. The result of his "being found in fashion as a man" was that which the prophet Isaiah described: "He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; . . . as one from whom men hide their face he was despised;

and we esteemed him not." Is. liii. 2, 3. \* "Though he was, all the while, God, God as truly, as when, in the might of manifested Omnipotence, he filled infinite space with glorious masses of architecture, still he so restrained the blazings of Divinity that he could not, in the same sense, be known as God, but wanted the form whilst retaining the essence. He divested himself, then, of the form of God, and assumed, in its stead, the form or fashion of a man. Heretofore, he had both been, and appeared to be God. Now he was God, but appeared as a man. The very being who had dazzled the heavenly hosts in the form of God, walked the earth in the form and fashion of a man. Such, we think, is a fair account of the particular phraseology which St. Paul employs. The apostle is speaking of Christ as more than man. Had Christ been only man, how preposterous to say of him, that he was 'found in fashion as a man.' What other fashion, what other outward appearance, can a mere man present, but the fashion, the outward appearance of a man? But if Christ were God, and yet appeared as man, there is perfect accuracy in the statement that he was 'found in fashion as a man;' and we can understand, readily enough, how he who never ceased, and could not cease to be God, might, at one time, manifest divinity in the form of God, and, at another, shroud that divinity in the form of a servant."

*he humbled himself*,—This is a further act of condescension and humiliation on the part of Christ, following his emptying himself by the assumption of human nature in taking the form of a slave. As the order of the Greek words shows, the emphasis here is, as Bishop Ellicott points out, on the *act*, and not on the *subject*; whereas in the previous expression, "emptied himself," the emphasis is on the *subject*. Although Christ is spoken of as humbling himself after he had emptied himself, yet this further step in his humiliation is not to be regarded as the greater one in his condescension; for, as Dr. Eadie re-

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\* *Note*.—From Canon Melvill's "Golden Lectureship" discourse on Philippians, ii. 8.

marks, "The descent from the throne to the manger is infinitely greater than the step from the manger to the cross." \* "There was an act of humiliation, such as mortal thought cannot compass, in the coming down of Deity, and his tabernacling in flesh. We may well exclaim, Wonder, O heavens, and be astonished, O earth, when we remember that he whom the universe cannot contain, did, literally, condescend to circumscribe himself within the form of a servant; and that in no figure of speech, but in absolute, though mysterious reality, 'the Word became flesh,' and the Son of the Highest born of a pure virgin. We shall never find terms in which to embody even our own conceptions of this unmeasured humiliation; whilst these conceptions themselves leave altogether unapproached the boundary lines of the wonder. If I could climb to Deity, I might know what it was for Deity to descend into dust. But forasmuch as God is inaccessible to all my soarings, it can never come within the compass of my imagination to tell up the amount of condescension; and it will always remain a prodigy too large for any thing but faith, that the Creator coalesced with the creature, and so constituted a Mediator. This was the humiliation in the assumption of humanity. But after humanity had been assumed, when Christ was 'found in fashion as a man,' he yet further humbled himself; so that, over and above the humiliation as God, there was an humiliation as man. The Son of God brought himself down to the level of humanity. But the humiliation ended not here. There was yet a lower depth to which this first humiliation did not necessarily carry him. 'Being found in fashion as a man, he *hum-bled* himself.'"

*becoming obedient*—We divide the clause, "becoming obedient even unto death," into two parts, because the words, "becoming obedient," seem to indicate the manner of Christ's humiliation as a man, while the words, "even unto death," show the extent of this humiliation.

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\* *Note*.—From Canon Melvill's "Golden Lectureship" discourse on Philippians, ii, 8.

The words, "becoming obedient," are then, we think, to be understood as explanatory of the *manner* in which Christ as man "humbled himself." We understand the expressions, "born of a woman, born under the law," that is, becoming human, and becoming subject to the law, to mark separate and distinct stages of the humiliation of the Son of God, for it was humbling for the Law-maker, even after his assumption of human nature, to place himself in the position of one from whom obedience to the law was required. Hear him before his advent in the flesh saying to his Father in the Psalm (Ps. xl. 6-8), "Sacrifice and offering thou hast no delight in; mine ears hast thou opened: burnt offering and sin offering hast thou not required (as in themselves satisfactory). Then said I, Lo, I am come; in the roll of the book it is written of me (or, prescribed to me): I delight to do thy will, O my God; yea, thy law is within my heart." Mark especially the words, "Mine ears hast thou opened. (or, pierced for me)." The ears of the bond-servant were pierced in token of his entire submission to the will of his master, as we learn from Exodus xxi. 5, 6. "If the servant shall plainly say, I love my master, my wife and my children; I will not go out free: then his master shall bring him unto God (or, the judges) and shall bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever." Christ became such a bond-servant, as we learn from the Psalm, for he is there described as having his ears (both of them) pierced by his Father, in token of his entire submission to his will. That he did this gladly, that he delighted in this submission, and in doing all that this position demanded of him, detracts nothing from the humiliation to which as man he submitted himself. The author of the epistle to the Hebrews speaks of Christ's learning obedience by the things which he suffered prior to his being nailed to the cross. "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a



Son, yet learned obedience by the things which he suffered, and having been made perfect, he became unto all them that obey him the author of eternal salvation." Hebrews v. 7-9. From the beginning Christ knew himself to be the Lamb of God which taketh away the sin of the world, so that day by day until he came to the cross he was being taught in the school of suffering and was learning obedience—"becoming obedient" more and more, until he was made perfect. Even as a child Christ was learning the lessons of obedience which the author of the epistle to the Hebrews speaks of. When he was found in the temple at Jerusalem, sitting in the midst of the teachers of the law both hearing them and asking them questions, and his mother said to him, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing?" he said in reply, "How is it that ye sought me? knew ye not that I must be in my Father's house (or, busied in the things of my Father, that is, in learning his will)?" To the Jews, who thirsted for his blood, he said, "He that sent me is true: and the things which I heard from him, these speak I unto the world. When ye have lifted up the Son of man, then shall ye know that I am he (or, who I am), and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him." These words were spoken to the Jews in answer to their question, "Who art thou?" And the same spirit of the obedient servant breathed all through his last recorded intercessory prayer to his Father. See John xvii. This was the Servant whom the Father ever upheld; his chosen, in whom his soul delighted; upon whom he put his Spirit; who was meek and lowly in heart; who was himself teachable and Heaven-taught, so that he could well say, Learn of me; who did not cry, nor lift up his voice, nor cause it to be heard in the street; who did not break the bruised reed, nor quench the dimly burning wick; who was so strong in divine strength that he could not fail nor be discouraged, till he had set justice in the earth—the Servant spoken

of by Isaiah the prophet long before he came to this world in the flesh to show himself to be all that was predicted of him. See Isaiah xlii. 1—4; Matt. xi. 29. It was because Christ as our Mediator was absolutely subordinate to the Father, so that he was obedient to him in all things, that he ever called himself “the Son of man,” rather than the Son of God. By taking to himself this title, which while it indicated his thorough identification with mankind, at the same time distinguished him from all others of the human race, he declared himself to be the humblest of servants, because he was in reality the most submissive and the most obedient of all. “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” The last lesson which Christ learned in the school of suffering, and which prepared him for the cross, was the bitterest of all, and it is to this especially that the author of the epistle to the Hebrews refers in the passage above quoted. This lesson was learned in Gethsemane. How deeply Christ was plunged in grief, as the time of his death drew near, may be seen in his “agony and bloody sweat” in the garden, as he thrice repeated the prayer, “Father, if thou be willing, remove this cup from me.” But deep as was his grief, equally deep and complete was his acquiescence in his Father’s will, expressed in the words which he added to his final petition, “Nevertheless not my will, but thine be done.”

*even unto death*,—These words tell us the *extent* of the humiliation to which Christ condescended as a man. As it is appointed unto all men once to die, so Christ as our Mediator, our Substitute, our Passover, could enjoy no exemption from the common lot of lost humanity. As our Saviour, it was absolutely necessary that he should die, for he could in no other wise become our life. He himself said, “Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit;” and he knew himself to be such seed-corn. It would not have pleased the Father to bruise him—the Son in whom he was well pleased—if it had not been necessary for him to do so. It was dire necessity that

caused the utterance of those prophetic words concerning the slaughter of God's own Messiah—Zech. xiii. 7, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jehovah of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones," that is, to gather them into my fold. Not one of Christ's sheep could have entered the heavenly fold, had he not given his life for them.

But the truth must not be lost sight of, that in the humiliation of Christ as a man, even unto death, he was absolutely solitary and alone in his experience. By this we do not mean merely that his suffering was greater than that of any other man could be, because of the fact that he was not mere man; but that inasmuch as he was "holy, guileless, undefiled, separated from sinners," it was humility unspeakable for him to die at all. And here again we get a glimpse of Christ which will help us to understand the infinite, inexpressible value of his sacrifice for us. \* "Who was this mysterious man of whom it can be said that he humbled himself in dying? Who can that man be, in whom that was humility which, in others, is necessity? Has there ever been the individual amongst the natural descendants of Adam, however rare his endowments or splendid his achievements, however illustrious by the might of heroism, or endeared by the warmth of philanthropy, of whom we could say that it was humility in him to die? It were as just to say that it was humility in him to have had only five senses, as that it was humility in him to die. The most exalted piety, the nearest approaches to perfection of character, the widest distances between himself and all others of the race; these, and a hundred the like reasons, would never induce us to give harborage, for an instant, to the thought that a man stood exempt from the lot of humanity, or that it was left, in any sense, to his option whether or no he would die. And, therefore, if there be a strong

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\* *Note*.—From Canon Melvill's "Golden Lectureship" discourse on Philipians, ii. 8.

method of marking off a man from the crowd of the human species, and of distinguishing him from all who bear the same outward appearance, in some mightier respects than those of a mental or moral superiority, is it not the ascribing to him what we may call a lordship over life, or the representing him as so literally at liberty to live, that it shall be humility in him to die? We hold it for an incontrovertible truth, that, had St. Paul said nothing of the pre-existent glory of our Mediator, there would have been enough in the words, 'He humbled himself, becoming obedient unto death,' to satisfy unprejudiced minds that a mere man, such as one of ourselves, could be no just description of the Lord Christ Jesus. If it were humility in the man to die, there must have been a power in the man of refusing to die. If, in becoming 'obedient unto death' the man 'humbled himself,' there can be no debate that his dying was a voluntary act; and that, had he chosen to decline submission to the rending asunder of soul and body, he might have continued to this day, unworn by disease, unbroken by age, the immortal man, the indestructible flesh. We can gather nothing from such form of expression, but that it would have been quite possible for the Mediator to have upheld, through long cycles, undecayed his humanity, and to have preserved it staunch and unbroken, whilst generation after generation rose, and flourished and fell. He in whom it was humility to die, must have been one who could have resisted, through a succession of ages, the approaches of death, and thus have still trodden our earth, the child of centuries past, the heir of centuries to come. We plead for it as a most simple and necessary deduction, and we deny altogether that it is a harsh and overstrained inference, from the fact that the man Christ Jesus humbled himself in dying, that the man was more than man, and that a nature, higher than human, yea, even divine, belonged to his person. We can advance no other account of such an act of humility."

*yea, the death of the cross.*—Christ's crucifixion marks the lowest step in his humiliation, the deepest degree of

his degradation. The author of the epistle to the Hebrews speaks of the shame to which Christ was subjected in the endurance of the cross. "Who endured the cross," says he, "despising shame." Heb. xii. 2. He was not only treated as the meanest of men in being thus put to death, but by being placed upon the middle cross, between two thieves, was designated as the chief malefactor. Thus most fully and literally was the prophecy of Isaiah concerning him fulfilled, "He was numbered with the transgressors." Is. liii. 12. But great as was the condescension of the Prince of life in consenting to lay down his life at all, that which cost him the most unutterable sorrow, the unfathomable agony of Gethsemane, was not the mere manner of his death, though that in itself was heart-breaking enough, nor was it the amount of physical pain which he underwent in being crucified; *that* must have been the least of the items which made up the totality of his suffering: that which grieved him at his heart the most, and caused him more than all else to shrink from the death appointed him, was the imputation to him, the Holy One of God, of sin, yea, of a world's guilt.

"The death of the cross," writes Dr. Eadie, "was one of special torture and disgrace. Under Roman law, it was inflicted only on slaves and the vilest class of malefactors. A death of glory may excite ardor, but death on a gibbet is revolting. Some forms of violent death are sudden and almost painless, but the cross was the means of intense and protracted torture—a thousand deaths in one; and then to be treated as a felon, to be hanged on a tree by heathen hands and under a sentence of public law,—the shame was worse than the agony. The sun would not gaze upon the scene, and the sky covered itself in sackcloth. Aaron ascended to the summit of Mount Hor, and calmly expired at God's bidding. Moses climbed the hills of Moab, and, descending into some lonely inner valley, put off in the divine presence his earthly tabernacle. But so far did God's own Son carry his obedience, that he shrank not from scorn and anguish, for he was reviled as a blasphemer and taunted as an impostor and

traitor during the trial that led him to death ; ay, and that death was the doom of a felon, and he was stripped and nailed in nakedness to the cross, amidst hooting and execrations, gibes and merriment, as if he had been the veriest wretch and criminal in all Judea. And this victim of sorrow and persecution, of the fury and sport of men, seized and killed so wantonly and cruelly by them, nay, killed by the cross, as if any other form of death would have been insufficient to mark their sense of his baseness—this man, so hanged upon a tree, was originally ‘in the form of God,’ and ‘counted not the being on an equality with God a thing to be grasped.’ ”

It is said that when Christ was dying, the darkness which was over the whole land extended to Egypt, and that an Egyptian sage, reflecting upon so remarkable a phenomenon, exclaimed, “ Either nature is dissolving, or a god is perishing.”

The apostle said to the Corinthians (II. Cor. viii. 9), “ Ye know the grace (gift) of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor ; ” and these words throw light upon what he wrote to the Philippians upon the same subject, inasmuch as they enable us better to understand what it was for him who existed in the form of God, first to empty, and then to humble himself ; for they are clearly intended to teach us that we cannot know how impoverished and abased Christ became on earth as the Son of man, until we see how rich he was in heaven from all eternity as the Son of God.

While “ existing in the form of God,” Christ was rich in *life*. Therefore it was that concerning him in regard to his pristine state, the apostle John could say with emphasis, “ In him was life.” Even when on earth as the Son of man, his life was his own, and at his own disposal, as he himself said to the Jews, for he was still the Son of God as well as the Son of man. “ I lay down my life,” said he, “ that I may take it again. No one taketh it away from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again.” Knowing that Christ was God as well as man,

even when he hung upon the cross, Peter said to his crucifiers, that he whom they had killed was no other than "the Prince of life."

While "existing in the form of God," Christ was rich in *power*. His was the almightiness by which the universe was built, for "all things were made through him; and without him was not any thing made that hath been made"; and even when on Calvary he was by the shedding of his blood making 'purification of sins' for us, he, the "Mighty God," was "upholding all things by the word of his power." During his earthly ministry he was ever manifesting divine power in redemptive acts, though he never wrought a miracle for the purpose of exempting himself from the common lot of dependent creatures.

When "existing in the form of God," Christ was rich in *love*. Hear him saying in the book of Proverbs, "Jehovah possessed me in the beginning of his way, before his works of old. . . . When he marked out the foundations of the earth, then I was by him, as a master workman; and I was daily his delight, rejoicing always before him." Prov. viii. 22-30. He endured the hiding of his Father's face amidst the agony of the cross, but he was never more acceptable to his Father than when he was overshadowed by the awful darkness which caused him to cry, "My God, my God, why hast thou forsaken me?" He could ever say, as once he did say, "He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him;" and it was because as he expired upon the cross he could say of his atoning work, "It is finished," that he could with filial trust also say, "Father, into thy hands I commend my spirit." At his baptism, and again on the mount of transfiguration, he heard his Father's voice saying, "This is my beloved Son, in whom I am well pleased."

When "existing in the form of God," Christ was rich in *glory*. All the glory of heaven was his. Hear him in his last intercessory prayer for his disciples saying, "Father, I desire that they also whom thou hast given

me be with ~~me~~ where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

When "existing in the form of God," Christ was rich in holiness. He came from heaven as "the Holy One of God," and in his incarnate state was recognised as such even by an unclean spirit.

When "existing in the form of God," Christ was rich in *all the attributes of Deity*.

So rich was Christ when "existing in the form of God"; yet he became poorer than the foxes which have their holes, and the birds of the heaven which have their nests; for the Son of man had not where to lay his head; and in order that he might redeem us from the curse of a righteous law he became even a curse for us.

9. *Wherefore also God highly exalted him*.—We see in Christ's humiliation and subsequent exaltation the fullest exemplification of that assurance of God's Word which Christ more than once uttered, "He that humbleth himself shall be exalted." It was not only fitting that Christ's exaltation should follow his humiliation; his elevation followed as a necessary consequence of his abasement. Therefore it behooved also that the height of his exaltation should correspond to the depth of his humiliation. "Infinite condescension merits highest glory. Nothing could be lower than the degradation of the cross, nothing higher than the mediatorial crown." Eadie.

*and gave unto him the name which is above every name*;—Unto him as the Son of man was the name given, for as Dr. Lightfoot points out, the verbs here used are employed with reference to the subordinate position which the Son of God assumed. In Eph. i. 17-21, the apostle says that the God of our Lord Jesus Christ, the Father of glory, when he raised Christ from the dead, "made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his



feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all," that is, made him, as Head of the Church, supreme in the whole universe. And the author of the epistle to the Hebrews, mentioning the Son of God as the person in whom prophetic revelation had culminated, speaks of him as having been appointed heir of all things, as the person through whom God made the worlds, as being the effulgence of God's glory, and the very image of his substance, and as upholding all things by the word of his power; and then he goes on to state that he, "when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they."

10. *That in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth,*—From the connection in which the name Jesus is here used, this name would appear to be "the name which is above every name." And from the juxtaposition in which the words, "a more excellent name," in Heb. i. 4, and the words, "my Son," in the following verse, occur, this distinguishing title would with equal likelihood appear to be "the name which is above every name." It is impossible therefore to say that this, or that, or any other name, is with particularity thus referred to. Nor is it necessary to understand that any particular name is intended by the designation, "the name which is above every name." A name, any name, is lowered or elevated, degraded or exalted, by the character of the person who bears it. By the living of noble lives, and by the performance of heroic deeds, the commonest names are gilded with grace, honor and dignity. The name Jesus was a common one among the Jews before Christ's time and in his day, and if Jesus of Nazareth had done nothing more than other Jews who had borne this name had done to make it distinguished, it would not have been lifted above the common level. But the life and death of this Jesus have given to this name an eminence such as no other name can ever have. And so it is with the title "My

Son," which distinguishes above all other sons Him to whom God in a special manner applied it. So well pleased did God the Father become with his Son Jesus, the Christ, that he not only exalted him above the angels, but an everlasting throne, the throne of the Highest, was given to him. "Thy throne, O God, is for ever and ever," said God the Father to his Son. The name Jesus and the title Lord are now and will ever be synonymous. When the prostrate persecutor Saul hearing a voice, not of earth, speaking to him, inquired, "Who art thou, Lord," the answer came, "I am Jesus."

When it is said, "that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth," what is meant is that universal homage shall be paid to him. Such homage will be paid to Jesus on the day of judgment. "To this end Christ died and lived again, that he might be Lord of both the dead and the living. . . . For we shall all stand before the judgment-seat of God. For it is written, As I live, saith the Lord, to me every knee shall bow." "The judgment-seat of God" is the reading of the Revised Version, but this does not change the meaning of the Scripture in this place. It only makes clear that Christ is God, for no other than God could be "Lord of both the dead and the living."

Those who will bow the knee to Jesus on the day of judgment will do so in sincere acknowledgment of his divine authority and sovereignty. How important, therefore, it is that all who will then appear before him should begin on earth to bow the knee to him in sincerity! What a travesty upon serious worship is that bowing at the name of Jesus, which, consisting only of ritualistic ceremony, is not in the least indicative of submission of heart and of true allegiance to the Lord Jesus Christ!

11. *and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*—When the apostle Peter on the day of Pentecost said, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye cru-

cified," he stated that by the resurrection of Jesus these two facts had been made clear, namely, first, that Jesus was no other than Jehovah, and secondly, that he was the Messiah, of whom the prophets had spoken. And with such convincing power did the Holy Spirit bring these truths home to those who heard them, that "they were pricked in their heart, and said to Peter and the rest of the apostles, Brethren, what shall we do?" Again, Paul, in his epistle to the Romans, says, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Thus according to Paul also, the risen Jesus was to be acknowledged as Jehovah the living God, and trusted in as a Divine Deliverer, in order to the obtaining of salvation. To the Corinthians also Paul said, "We preach not ourselves, but Christ Jesus as Lord (or Jehovah), and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." So in this passage in Philippians, the meaning is, that every tongue should confess that Jesus Christ is Jehovah, to the glory of God the Father.

As a confirmation of the correctness of this interpretation of the texts above cited, we have only to quote a passage from the prophet Isaiah, as follows: "Who hath showed this from ancient times? who hath declared it of old? have not I, Jehovah? And there is no God else besides me, a just God and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Only in Jehovah, it is said of me, is righteousness and strength; even to him shall men come; and all they that were incensed against him shall be put to shame. In Jehovah shall all the seed of Israel be justified, and shall glory."

12. *So then, my beloved, even as ye have always obeyed,*—The Philippian Church had from the commence-

ment of its history shown a beautiful spirit of obedience, which was the reason why so strong a bond of affection existed between them and the apostle. They had been obedient to the will of God, as his will had been made clear to them by the teaching of his servant Paul. The motive to continued obedience they would perceive to be of the strongest possible character, since the apostle had just mentioned the obedience of Christ for them even unto death, yea, the death of the cross, together with his consequent exaltation, in which his people who suffer with him will be participants with him. Rom. viii. 17, and II Tim. ii. 12. Obedience is a distinguishing mark of the children of God, which was exemplified in a remarkable degree in Abraham, the father of the faithful, and the friend of God.

*not as in my presence only, but now much more in my absence,*—The presence of Paul among them would greatly stimulate them, but the presence of Christ with them should stimulate them most of all ; and the absence of such aid as Paul's presence might afford, ought to have the effect to lead them to rely more unreservedly upon Christ, for after all they were to follow Paul only as he followed Christ.

While individual Christians and organised Churches should value most highly all the subordinate helps which God provides, yet when they have none but God to help them, they should instead of being discouraged, be rather encouraged to go forward and put forth even greater exertions in all well-doing, remembering Christ's words, "Lo, I am with you all the days." Paul's enforced absence, due to his imprisonment, would give great weight to his exhortation to them to work out *their own* salvation even as he was then working out his own.

The pastor of a large London Church, on returning to his people after an enforced absence, said, "If I were to begin to tell you of all the lessons I hope I have learnt in my absence from you, I should keep you here far into the night. I have felt that this enforced absence from you has been blessed to both of us. It has taught us to

depend more entirely upon God. It has taught me to feel that my hand must be clasped in His hand, and that my feet must be planted on the Rock. I received when away a letter from a young man in my congregation which touched me very much. He had been passing through a period of great perplexity, and if I had been at home he would have come to me for advice. As it was he was forced to go to God alone, and he wrote to tell me of the perfect blessing that had come to him through this seeking of God. 'I thank Him for your absence,' he said."

Is there not a lesson here for those who depend so much on protracted meetings and conferences, and on what they call evangelistic or revival meetings for help, rather than upon direct help from God through the study of his Word and through secret prayer? Are not the ordinary means of grace, the regular Sabbath services of the sanctuary, the week-day prayer-meeting, and family worship, too much disparaged by many? Is not that precious assurance of Christ—"Where two or three are gathered together in my name, there am I in the midst of them"—too little valued? When two thus meet together, do the two always know that not two only, but three are there? And when not even two can thus meet, can no prayer-meeting be held? Does not Jesus say, "But thou, when thou prayest, (or, if thou wouldst pray) enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee?"

*work out your own salvation with fear and trembling ;—* Salvation is God's work, but it is not wrought in those who would remain passive under God's hand, like machines which are moved only as power from without is applied to them. Human beings are free moral agents, responsible for their actions, and God treats them as such. When Jehovah said to the house of Israel, "As the clay in the potter's hand, so are ye in my hand," he went on to say to them these things also, "At what instant I shall speak concerning a nation, and concerning a

kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them." It is thus made evident that God's use of the parable of the potter and the clay in the word which he gave to his prophet to speak to the house of Israel, was intended to show them that they had in their own hands the making of their own destiny. See Jeremiah xviii. 5-12. Christ's obedience even unto death, yea, the death of the cross, procured a free, full and everlasting salvation for us, but whether it becomes ours or not depends on whether we are willing to obey Christ or not, for he became unto all them that *obey* him the Author of this salvation. Heb. v. 7-9. We shall neither be saved, nor will our salvation after our acceptance of Christ as our Saviour be perfected, unless we put forth, and continue to put forth, our own efforts to obtain salvation, and to make our calling and election sure. The spirit in which these exertions should be put forth and maintained is set forth in this exhortation of Paul to the Philippians. The spirit of obedience begets distrust of self, and this is coupled with an earnest purpose to do the will of God in humble reliance upon his help. We see this well exemplified in the Corinthian Christians. See II. Cor. vii. 15.

13. *for it is God who worketh in you*—Without God's working in us our working would be utterly vain and futile; therefore Paul gives as a reason for our working out our own salvation, that it is God who worketh in us. The verb here used is the one from which the English word *energy* is derived. The meaning therefore is that God's power is employed on our behalf and produces results; in other words, God works in us effectively. This is the word used in Gal. ii. 8, where Paul says, "He that wrought (or energised) for Peter

unto the apostleship of the circumcision, wrought (or energised) for me also unto the Gentiles."

*both to will and to work*,—These words are added for the purpose of showing that God's work is not merely supplementary to man's, but is, on the contrary, initiative, continuous, completive, that is, the whole work of salvation is God's from the beginning to the end. The very first impulse on man's part to will is of God, and all the subsequent effective efforts of man in working out his own salvation are due to the efficiency which God himself inspires in man.

*for his good pleasure*.—It is all "according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved." Eph. i. 5, 6.

14. *Do all things without murmurings and questionings*;—Paul's meaning (as the words which follow make clear) is, 'Be not like the Israelites in the wilderness, who murmured and complained against God? They should never give way to discontent, on account of any of God's dealings with them; nor to unbelief, as if God were not faithful and true.

15. *that ye may become blameless and harmless*,—Of the two qualifying terms here used, the former evidently refers to character in the estimation of others, while the latter is employed in reference to intrinsic worth. The apostle expressed the desire that they might approve themselves as entirely void of blameworthiness, and (what would be a still greater virtue) void also of all evil. Thus in an eminent degree would their Christ-likeness appear. The same high standard of character to which in the second chapter, verses 2-5, they are exhorted to attain, is again set before them.

*children of God without blemish in the midst of a crooked and perverse generation*,—The full force of the apostle's words in this and in the preceding clause cannot be perceived without recalling what in the estimation of God the Israelites were, as their character is described by Moses in his song in Deut. xxxii. 5: "They have dealt corruptly with him, they are not

his children, it is their blemish (or, a blot on them); they are a perverse and crooked generation." With the clearest reference to all these particulars laid to the charge of Israel by Moses, the apostle expresses his desire for the Philippians, that they may be blameless and harmless (literally without faults or defects, and unmixed or unadulterated), that they may be children of God, that they may be without blemish, and, in the midst of a crooked and perverse generation, not themselves perverse and crooked.

*among whom ye are seen as lights in the world*,—The apostle wished them to be like the great lights in the firmament, *luminaries* enlightening the darkness which but for them would enshroud their part of the world. "They that are wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever. Dan. xii. 3. A lamp placed on a stand shineth unto all that are in the house. Even so Christians should let their light shine before men, that they may see their good works, and glorify their Father who is in heaven. Matt. v. 15, 16. If any professed Christians are not what Christ says his people *are*—"the light of the world," then do they not show themselves false to their profession?

16. *holding forth the word of life*;—The way for Christians to illuminate the spiritual darkness which is around them is to hold forth in the midst of it the Word of life. "Thou hast the words of eternal life," said Peter to his Lord; and taking these words he held them forth to others, and they became in his use of them "spirit and life." How marvellously and with what glorious results he held them forth on the day of Pentecost! What a luminary was Chrysostom, the golden-mouthed preacher, as he was called, when the people of Antioch before whom he held forth the Word of life felt constrained to say of him, "Better would it be for the sun not to shine than for Chrysostom not to teach!" The holding forth of the Word of life, whether in the pulpit or out of it, whether by the ordained preacher, or by any other of Christ's servants, is the one instrumentality which God



has appointed to be used for the enlightenment of men, and the conversion of souls to Christ. "He that bath my word," said God by the prophet Jeremiah, "let him speak my word faithfully. What is the straw to the wheat? saith Jehovah. Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?" Paul exhorted Timothy thus: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." When on account of the persecution which arose about Stephen all the disciples who were in Jerusalem were scattered abroad throughout the regions of Judæa and Samaria, what did they? "They went about preaching the word." Though it is not specifically stated, it is nevertheless highly probable that the occasion when the risen Christ appeared to above five hundred brethren at once, was that one when on a mountain in Galilee he said to the assembled disciples, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations." Not alone the eleven apostles, but all the brethren were commissioned to preach the Gospel, and thus hold forth the Word of life. There exists, no doubt, the need for organised Christian missions, but above this need is the special one—that of a "universal Christian mission," that is, a mission comprising all of Christ's disciples. In his last recorded intercessory prayer for his disciples, Christ prayed not for a select few alone, but for all his people, saying, "Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world." Previously in this prayer he had said, "I have given them thy word." With this word they were to go and enlighten and lead to Christ their fellow-men still sitting in darkness. They were to bear witness to the truth. The followers of Christ do not appreciate their privilege as individuals, or recognise their personal obligation to their Saviour, if they allow themselves to be lost sight of in the general work of the Church, or if they relegate to their ministers the work of evangelising their fellow-men, as if it were theirs alone. Bishop Westcott well says, "If

only every Christian would have the courage to confess what he has found in his faith, simply and soberly, without affectation and without reserve; if, that is, our apostles were multiplied a thousand fold; we should not wait so sadly, so doubtingly, as we do, for the last triumph of Christ: we should rejoice to hasten his coming, when he shall return in glory, the same Jesus who died and rose from the dead: we should, in a sense which we have not yet felt, know him and the power of his resurrection."

*that I may have whereof to glory in the day of Christ.*—The apostle Paul seems ever to have wrought with the day of judgment in view, and he had glorious anticipations of what in reference to himself and his fellow-workers would then be manifested. He told the Corinthian Christians that as they had acknowledged, though but partially, that they gloried in him and his fellow-workers, even as he and his fellow-workers gloried in them, so he hoped that they would continue to glory unto the end, even to the day of the Lord Jesus (II. Cor. i. 13, 14). To them he said, "Each man's work shall be made manifest: for the day (that is, the day of judgment) shall declare it, because it is revealed in fire, and the fire itself shall prove each man's work of what sort it is." I. Cor. iii. 13. And again he said to them, "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God." I. Cor. iv. 3-5.

*that I did not run in vain neither labor in vain.*—If the Philippian Christians should continue to the last day to be what they had been from the first day of Paul's acquaintance with them, that is, if they should continue to be seen as luminaries in the world, holding forth the Word of life, then he would surely have whereof to glory in that day; that he had not run in vain neither labored

in vain on their behalf. Continuance in well-doing is that, and that only, which ensures against failure in the Christian course. "We are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end." Heb. iii. 14.

The apostle wrote to the Philippians in the same spirit in which the author of the epistle to the Hebrews (who may have been Paul) wrote to his Jewish brethren in Christ: "God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister. And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience (endurance or continuance of labor) inherit the promises." Heb. vi. 10-12.

Paul likens his efforts for the spiritual welfare of the Philippians to the severely strenuous exertions of the Grecian youth who contended for prizes in the Isthmian games. The apostle made frequent reference to these contests in his epistles. See Acts xx. 24; Rom. ix. 16; I. Cor. ix. 24-27; Gal. ii. 2 and v. 17; Phil. i. 27, 30 and iii. 12-14; Col. i. 29 and ii. 1, 18; I. Tim. iv. 7-10 and vi. 11, 12; II. Tim. ii. 5 and iv. 7, 8; Heb. xii. 1.

It is interesting to notice that Polycarp in his epistle to the Philippians uses the same metaphorical expression as Paul in reference to the Christian life. "All of you obey the word of righteousness," says he, "and practise true endurance, which you have seen exemplified before you not only in blessed Ignatius, Zosimus and Rufus, but in others of your own body, and in Paul himself and the other apostles. You know that they all *did not run in vain*. They have gone, in the path of faith and righteousness, to their promised place, beside the Lord with whom they suffered."

17. *Yea, and if I am offered* (poured out as a drink-offering) *upon the sacrifice and service of your faith*,—The word translated 'yea' has here a reflexive force, and the apostle's meaning may be thus paraphrased: 'My labor for you has indeed been severe, but if I shall

be called to do more than I have hitherto done, even to shed my blood for you'. In the metaphor which the apostle here uses, the Philippian Christians are pictured as priests engaged in offering a sacrifice, and the reference is probably, as Dr. Lightfoot thinks, to a heathen rather than a Jewish sacrifice, which, as the Philippian Christians were, many of them, converts from heathenism, would appeal to them forcibly. The sacrifice which they are represented as offering is their faith in Christ, or their service for Christ as a manifestation of their faith. Paul, making still further use of a metaphor derived from the custom of the heathen, represents his own life-blood as a libation poured out upon the sacrifice of the Philippians.

*I joy, and rejoice with you all* :—I rejoice in this as a privilege, and I congratulate you all as having a part with me in manifesting devotion to our common Saviour.

18. *and in the same manner do ye also joy, and rejoice with me*.—I ask you likewise to rejoice in the privilege of serving Christ which is afforded you, and to congratulate me on the high privilege of dying for the Gospel's sake, if it shall please Christ to bestow upon me such an honor. We have the testimony of tradition that Paul did receive this honor; and thus the Philippian Christians would have in the death as well as in the life of their spiritual father an example of loyalty to Christ which might well stir up in them like consecration to the service of the Gospel. And if in the hearts of the Philippian Christians, why not in ours also?

19. *But I hope in the Lord Jesus*.—The conjunction 'but,' in connection with Paul's proposal, possibly indicates a connection with the words 'in my absence' in verse 12; or the connection may be with the paragraph just ended. 'But notwithstanding that my death is a possibility, my hope is that I may be able to send Timothy to you shortly.' In the same manner, in verse 24, Paul expresses his confidence in the Lord, of being able shortly to come unto them himself. Paul expresses no hope or trust except in the Lord. He realised that he was a part of Christ, a member of his body, and so he

would not put forth an act or feel an impulse apart from Christ. "The Christian is a part of Christ, a member of his body. His every thought and word and deed proceeds from Christ, as the centre of volition. Thus he loves in the Lord, he hopes in the Lord, he boasts in the Lord, he labors in the Lord, etc. He has one guiding principle in acting and in forbearing to act. 'Only in the Lord' (I. Cor. vii. 39)." Lightfoot. Such indeed is the Pauline Christian. And is not this the model for all Christians?

*to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.*—As you will be comforted when you hear from me in reference to my circumstances, so I also hope to be comforted when I learn what your situation is.

20. *For I have no man likeminded, who will care truly (genuinely) for your state.*—The word "truly" may also be understood to mean *naturally*, like a parent. As Timothy was associated with Paul in the establishment of the Philippian Church, and as he had from the beginning shared Paul's solicitude for their welfare, and visited them from time to time, he would have, like the apostle, a parental feeling towards the Philippian Christians.

When Paul wrote from Rome his letter to the Colossians he had with him no less than seven other brethren of Timothy's stamp. One of them was Tychicus, whom he spoke of as "the beloved brother and faithful minister and fellow-servant in the Lord." He had Onesimus, "the faithful and beloved brother," whom he had begotten in his bonds. He had Aristarchus of Thessalonica, who had been a companion in travel, and was then a fellow-prisoner with him. He had Mark, the cousin of Barnabas, whom he had once regarded as unfaithful, but who now possessed his entire confidence. He had Jesus, called Justus, from Corinth. Of these five men he says in his letter to the Colossians, "These only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me." But before closing his letter he mentions two others. One of them was Epaphras, whom he speaks of as a "beloved fellow-

servant," and "a faithful minister of Christ," and of whom he says that he was always striving (agonising) for them (the Colossians) in his prayers, that they might stand perfect and fully assured in all the will of God; and he further says concerning him, "I bear him witness that he hath much labor (labor in prayer) for you, and for them in Laodicea, and for them in Hierapolis." And along with Epaphras he mentions Luke, "the beloved physician." But all these seven must have been absent from Rome when Paul wrote his letter to the Philippians.

21. *For they all seek their own, not the things of Jesus Christ.*—Paul here speaks of those who were with him and might have been sent to Philippi, if they had been fit to go. At the close of this letter, when Paul is sending their salutation to the Philippians, he merely says, "The brethren that are with me salute you." He could not have said less, if he mentioned them at all. The difference between such a notice of those who were with him at this time, and the individual and affectionate mention which he made of his companions when he wrote to the Colossians, not far from the same time, is very suggestive. All the brethren who were with Paul were clearly disqualified for such a commission as that with which Timothy was entrusted, for the reason that they were distinguishing between their own things and the things of Christ, as though they and Christ were not one, and their interests and Christ's were not identical. How clearly their disqualification for such a service as that which Timothy was sent to perform appeared to Paul, is seen from the sharp contrariety in which he places their un-Christian selfishness, and the devotion to Christ which ought rather to have characterised them. "They all seek their own, not the things of Jesus Christ."

22. *But ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance of the gospel.*—To have such testimony concerning him given by Paul, what an honor this was to Timothy! Then too, the Philippians knew that what Paul said was true, for

the service of which Paul spoke had been rendered before their eyes in Philippi.

At the time when Paul sent Timothy from Ephesus *via* Macedonia (Acts xix. 22) to Corinth, he said in his letter to the Corinthians (I Cor. iv. 17), which would reach them before the arrival of Timothy, this concerning his true and trusted son in the faith: "I have sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church." So thoroughly imbued with the apostle's teachings even concerning the deepest truths of the Gospel was Timothy, that the apostle could feel fully assured concerning him that he would truly and faithfully remind the Corinthian Christians of what he had himself taught them. Having expressed this assurance in the early part of his letter, he again near its close (Ch. xvi. 10) refers to Timothy's visit thus: "Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do."

When on his second missionary journey Paul had been conveyed from Berea to Athens, his anxiety for the Thessalonian Christians was such that he could not forbear sending back to Thessalonica his sole companion, in order that he might ascertain what their circumstances were, and might establish them and comfort them. This companion whom in writing to the Thessalonians he speaks of as "our brother and God's minister in the gospel of Christ," was his beloved son Timothy. How satisfactorily he did what Paul sent him to do we learn from these words of the apostle, contained in his first letter to the Thessalonians: "When Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, as we also to see you; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord" (I Thess. iii. 6-8.)

Paul's final estimate of his "beloved child" is given in his second letter to him, written on the eve of his own

anticipated martyrdom. The lustre of Timothy's noble Christian character then shone forth more brilliantly than ever, contrasted as the picture was with the dark background of many faithless ones described by the apostle as holding a form of godliness after they had by their un-Christian and even diabolical characteristics denied the power thereof (II. Tim. iii. 1-8). "But," says Paul concerning Timothy (verse 10), "thou didst follow my teaching, conduct, purpose, faith, long suffering, love, patience, persecutions, sufferings."

23, 24. *Him therefore I hope to send forthwith, so soon as I shall see how it will go with me : but I trust in the Lord that I myself also shall come shortly.*—The apostle's trial before Nero was evidently near at hand, and whatever its issue might be, he was prepared for it (II. Tim. iv. 6) ; but he had a confident expectation of being released from his imprisonment, in which case his intention was to pay a visit to Philippi as quickly as possible. That this hope was realised seems very probable, as already remarked (see note on Ch. i. 25). Timothy, however, he hoped to send to them without delay, on the termination of his trial.

25. *But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need ;*—Nothing is known of Epaphroditus beyond the information given concerning him in this letter. Although Epaphras is an abbreviated form of Epaphroditus, yet there is no proof of what has been suggested as a probability, that the Philippian Epaphroditus is the same as the Colossian Epaphras, but on the other hand such an identity is highly improbable, because not only were Philippi and Colossæ widely separated, but Epaphroditus seems to have been as truly one of the Philippians as Epaphras was one of the Colossians (see Col. iv. 12). Besides the name in either form was a very common one.

It is delightful to think of these two men bearing the same name, the one from European Philippi, and the other from Asiatic Colossæ, alike devoting themselves heart and soul to the furtherance of the Gospel,



both alike dear to Paul, both visiting him in his imprisonment at Rome, probably at different times, and both tarrying with the apostle for a season, engaged with him day and night in the most earnest prayer and work. What comfort they must have brought to the aged Paul in his confinement, and what help they must have received from him!

Bishop Lightfoot remarks that Paul's three words descriptive of Epaphroditus—"brother and fellow-worker and fellow-soldier," are arranged in an ascending scale, denoting common sympathy, common work, common danger and suffering. And Bishop Ellicott speaks of the three climactic designations employed by the apostle to set forth the threefold relation in which Epaphroditus stood to him. He was Paul's brother in the faith, Paul's fellow-worker in preaching and propagating the faith in Christ, and Paul's fellow-soldier in maintaining and defending the faith.

Epaphroditus had undertaken the long journey to Rome as the bearer of certain gifts which the Philippian Church desired to send to the apostle for the purpose of relieving as far as they could the discomfort of his prison life. He was welcomed by Paul not only as a brother greatly beloved, a true yoke-fellow and a brave defender of the Gospel, but as a messenger of the loved Church at Philippi, and as one who had come in their stead to minister to his need. The things which he brought are spoken of by the apostle in this letter (Ch. iv. 18) as "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." To acknowledge the receipt of these gifts, and to express his high appreciation of them as tokens of the unfailing love of the Philippians for him, was one object of his writing this letter. Epaphroditus seems to have been the bearer of this letter, on his return journey to Philippi. The reasons why Paul considered it necessary to send him back to Philippi at this time are mentioned in the following verses.

26-30. *since he longed after you all, and was sore troubled, because ye had heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him;*

*and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all joy; and hold such in honor: because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.*—Epaphroditus while in Rome had devoted himself to the work of Christ so unsparingly that he had fallen dangerously sick. He had hazarded his life in his attempt to do not only what on his own account he desired to do, but what as a representative of the Philippian Church he felt anxious to accomplish. He had desired to make up as far as possible by his own increased exertions that which was lacking in the help which his fellow-Philippians would gladly have rendered to Paul, if they too could have been present with him, but which on account of their absence they were unable to give. The severe illness which befell Epaphroditus afforded the Philippians an opportunity to evidence the high esteem and warm affection in which he was held by them; for when they heard of his prostration and suffering in that far away city, they were deeply grieved, and anxiously hoped for his speedy and safe return to Philippi. And their anxiety for his recovery, coupled with their earnest desire to see him again as soon as he might be able to face the homeward journey, begot in him a like longing to see and be with them, and also sore trouble because they had been so grieved for him. Paul therefore because he grieved with them, despatched him to them at the earliest possible moment, rejoicing greatly on account of the joy with which they would welcome him. And in this letter which Epaphroditus took to them from him, they were told not only of the great mercy which God had shown toward his servant in sparing his life, but toward the writer also, that he might not have sorrow upon sorrow. Paul also reminded them of the treasure they possessed in having in their fellowship and united service for Christ such an one as Epaphroditus, whose companionship with him in Rome had so greatly strength-

ened the bonds of love between them. And he did not forget to exhort them to hold such a servant of Christ in the highest honor.

### CHAPTER III.

1. *Finally, my brethren, rejoice in the Lord.*—By the use of the word translated ‘finally,’ found in several of his letters, the apostle seems to indicate that he is about to bring his writing to a close. After writing, “Finally, brethren, farewell,” in his second epistle to the Corinthians, the apostle closes with a very few words of exhortation and salutation, followed by his apostolic benediction. In like manner the word ‘finally’ occurs near the end of the last chapter of the epistle to the Ephesians. But in each of the epistles to the Thessalonians, a large part of the epistle follows after the occurrence of the word ‘finally,’ as is the case in the epistle to the Philippians.

The word translated “rejoice,” means also “farewell,” and it would be so translated, as it is in II. Cor. xiii. 11, if it were not followed by the words “in the Lord.” “This word combines,” says Bishop Lightfoot, “a parting benediction with an exhortation to cheerfulness. It is neither ‘farewell’ alone, nor ‘rejoice’ alone.” In his commentary on this epistle Dr. Lightfoot paraphrases the words thus: “And now, my brethren, I must wish you farewell. Rejoice in the Lord.”

“Rejoice in the Lord,” or Be full of joy, says the apostle. For Paul there was no other joy than joy in the Lord. In Him he lived, in Him he walked, in Him he wrought, in Him he loved, and how could he rejoice but in Him, who was his “All?”

After penning this exhortation, or causing it to be penned, the apostle seems to have been interrupted; and when the writing or the dictation was resumed, instead of concluding his letter, as he had apparently intended to do, with an acknowledgment of the gifts received from Philippi, with salutations from himself and others, and his apostolic benediction, he evidently felt constrained by circumstances which seem to have occurred just then at Rome, or very recently at Philippi, and which had

annoyed him greatly, to record the severe words of warning against the Judaizers, which immediately follow, and which led him finally to lengthen his epistle so considerably, to say so much in regard to himself, and to say perhaps more than he had at first intended to say in regard to the gifts which Epaphroditus had brought to him. How else can we explain the connection or rather the disconnection of the two sentences which are included in the first verse of the third chapter of this epistle?

*To write the same things to you, to me indeed is not irksome, but for you it is safe.*—"The same things," here referred to, seem to be warnings like those which he proceeds to give them in the following verse. He seems to imply that he had previously written to them similar words, but we have no knowledge of any previous letter written to the Philippians by him, beyond the mention which Polycarp in his letter to the Philippians makes of "letters" which the apostle had written to them. See the third paragraph of his epistle. An interesting dissertation on "Lost Epistles to the Philippians" by Dr. Lightfoot, can be seen in his commentary on this epistle.

2. *Beware of the dogs, beware of the evil workers, beware of the concision*:—The Judaizing Christians, true to the character which the apostle here gives them, were ever seeking to "bite and devour" (Gal. v. 15) their Gentile fellow-believers. These teachers, here called "evil workers," are called by the apostle in II. Cor. xi. 13 "deceitful workers." Deceit is always and only evil. Their dissembling led them to seek to appear as true apostles, while they altogether repudiated the apostleship of Paul. Hence the apostle calls them "false apostles. . . fashioning themselves into apostles of Christ." Preaching circumcision, when circumcision was done away by faith in Christ and by baptism into Christ, they were really mere mutilators of the flesh. Paul desired that the Philippians should be on their guard against all such workers, however earnest and zealous they might be, and so in these plain-spoken words he warned them against them, as he had pre-

vously warned the Corinthians and the Galatians, as also indirectly the Ephesians and the Colossians.

3. *for we are the circumcision*,—"He is not a Jew," said Paul to the Romans, "who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God (Rom. ii. 28, 29). Thus does the apostle describe spiritual circumcision, which ever was and is a distinguishing mark of the true Israel of God. Here also we quote a remarkable passage from the Old Testament, "Behold, the days come, saith the Lord, that I will punish all them which are circumcised in uncircumcision . . . for all the house of Israel are uncircumcised in heart (Jer. ix. 25, 26)."

*who worship by the Spirit of God*,—"As many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father (Rom. viii. 15)."

*and glory in Christ Jesus*,—The meaning of this clause is clear, but additional light may be thrown upon it by referring to a passage in Jeremiah (Jer. ix. 23, 24), which the apostle seems to have had in his mind when he penned these words. Paul quotes in I. Cor. i. 31, the substance of the prophet's words in the above passage, after setting forth the Christian's ground for glorying in conformity with the meaning of the prophet. The passage in Jeremiah is as follows: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth loving kindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah." In the passage in I. Cor. i. 26-31, which closes with a reference to the words of Jeremiah, the apostle after requesting the Christians of Corinth to take cognisance of the fact in reference to their calling, that not many wise after the

flesh, not many mighty, not many noble, had been converted : but that God had chosen the foolish things of the world, that he might put to shame them that were wise, and weak things of the world, that he might put to shame the things that were strong ; and the base things of the world, and the things that are despised, yea, and the things that are not, that he might bring to nought the things that are ; that no flesh should glory before God ; then says, “ But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption ; that, according as it is written, He that glorieth, let him glory in the Lord.

We who glory in Christ Jesus, said Paul to the Philip-pians, are the true circumcision, because we, of God's great mercy and grace, are in Christ Jesus, who, in fulfilment of God's design to glorify himself in his Son and in his people through him, was made everything unto us. “ Christ is all, and in all ; ” therefore do we glory in him.

*and have no confidence in the flesh* :—Filled with Christ, we are necessarily emptied of self. Finding every excellence in him, we have turned entirely to him. Possessing in him every ground of confidence, our trust is in him, and in him alone. We can have no confidence in the flesh, because in our flesh dwelleth no good thing : we can have all confidence in Christ Jesus, because he is full of grace and truth, and because we have received of his fulness, grace for grace, and continue to receive from the same source the same bountiful and inexhaustible supplies.

4. *though I myself might have confidence even in the flesh* :—Even in regard to the most distinctive and therefore most valued Jewish rite, and in reference to that time element in connection with the administration of this rite, which gives to it its highest value ; and in respect of other matters, of nationality and lineage and tribal connection and ancestry ; and as regards my relation as a Jew to the law of Moses, and my religious zeal, and my personal ceremonial righteousness ; in regard to all these particulars, I might well boast, if I felt any inclination to have confidence in the flesh.

*if any other man thinketh to have confidence in the flesh, I yet more* :—In reference to some of the above particulars, Paul felt that he could boast above all others, if he were so inclined. To the Galatians he said, “I advanced in the Jews’ religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.” Gal. i. 14.

5. *circumcised the eighth day*,—This was according to the terms of the covenant which God made with Abraham. “He that is eight days old shall be circumcised.” Gen. xvii. 12. It was also according to a specific commandment communicated to Israel through Moses. See Lev. xii. 3. He was therefore a child of the covenant. Native Jews who were thus circumcised were distinguished from both Ishmaelites and proselytes, the former being circumcised after the thirteenth year, and the latter in mature age. Concerning the circumcision of the former, see Josephus Ant. I. 12. 2.

*of the stock of Israel*,—To the Romans Paul wrote, “I also am an Israelite (Rom. xi. 1). As his circumcision on the eighth day pointed him out as neither proselyte nor Ishmaelite, so his being “of the stock of Israel” showed that he was not *descended* from proselytes or Ishmaelites or Idumeans. He was a scion of the stock of him who was made “A Prince of God,” when his name was changed from Jacob to Israel, and so had the closest connection with “the commonwealth of Israel.” He belonged to the “Israel of God”—God’s covenant people, “whose,” said Paul to the Romans, “is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh.” Rom. ix. 4, 5.

*of the tribe of Benjamin*,—Benjamin, “the son of the right hand,” was, along with Joseph, a child of “beautiful and well-favored” Rachel, Jacob’s favorite wife; and he possessed this further distinction that he was born in the land of promise, and within sight of Bethlehem. When Moses before his death blessed the children of Israel, he said concerning Benjamin, “The beloved of

Jehovah shall dwell safely by him ; he covereth him all the day long, and he dwelleth between his shoulders." The tribe of Benjamin gave to the Israelites their first king. When the separation took place among the twelve tribes of Israel, Benjamin alone remained faithful to Judah. "This tribe had from the earliest times held the post of honor in the armies of the nation. 'After thee, O Benjamin' was a battle cry of Israel." Lightfoot. The tribe of Benjamin could boast of having within its territory the holy city Jerusalem and the one temple of Jehovah. After the captivity the tribe of Benjamin returned with Judah to its original seat in Palestine, which was not the case with the northern tribes of the house of Israel. It may also be mentioned that "at a very early date the prediction in Jacob's blessing of Benjamin (Gen. xlix. 27), 'In the morning he shall devour the prey and at night he shall divide the spoil,' was applied to the persecuting zeal and later conversion of St. Paul."

*a Hebrew of Hebrews ;*—At the very highest source of the race to which Paul belonged we find this patronymic, 'Hebrew,' for in Gen. xiv. 13 we read of "Abram the Hebrew." There were Grecian Jews as well as Hebrew Jews, and the latter held themselves superior to the former, for while the latter, wherever born, were carefully educated according to Hebrew traditions and customs, and rigidly retained their ancient tongue, the latter assimilated themselves more or less to the habits and thoughts of other nations, and used the Greek tongue, from which they were called "Hellenists." It is from this standpoint that we find Paul defending himself as a Hebrew of Hebrews in Acts xxii. 3, saying "I am a Jew, born in Tarsus of Cilicia, but brought up in this city (Jerusalem) at the feet of Gamaliel, instructed according to the strictest manner of the law of our fathers." He would have been brought up very strictly in the place of his birth, had he remained there, but he had enjoyed the greater privilege of being brought up in Jerusalem, and at the feet of the most distinguished doctor of the Jewish law. In the record of the days immediately following



Pentecost we read that "there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration" of relief, showing how the distinction was maintained between the two classes, even after they had been baptised in the name of Jesus Christ. The hostility which was aroused by the preaching of Stephen was from the Grecian Jews with whom Saul in his opposition to the work of the apostles identified himself (Acts vi. 9 and viii. 1). Later on in connection with the mention of Saul's preaching in Jerusalem after his conversion, we read of his speaking and disputing against the Grecian Jews. Again in showing how the Hebrew Jews were distinguished from the Grecian, we read in regard to those that were scattered abroad upon the tribulation that arose about Stephen, that they travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews, that is. Hebrew Jews, for the statement which follows is that there were some of them, men of Cyprus and Cyrene, who when they were come to Antioch, spake unto the Grecian Jews also, preaching the Lord Jesus. It would ill become one who could not speak the Hebrew language to call himself a Hebrew, much less "a Hebrew of Hebrews," but as Paul had every advantage as a pupil of the great Gamaliel, he was able to speak Hebrew fluently. See Acts xxi. 40 and xxii. 2. In his writings Paul quoted from the Hebrew Scriptures, and translated his quotations for himself. Paul was also familiar with the Greek language and literature. The Chiliarch was astonished to find that this Hebrew could speak Greek. Acts xxi. 37. The Athenians must have been equally amazed to hear him on the Areopagus quoting from one of their own poets. Acts xvii. 28. Had Paul not been the Hebrew he was, he could not in his apostolic work have confuted the Judaizers as he did, and had he not been at home as a Greek-speaking Jew, he would not have been qualified as he was to do his Heaven-appointed work as the apostle of the Gentiles.

*as touching the law, a Pharisee ;*—Up to this point Paul had spoken of his inherited privileges. What he has

further to say about himself, he says from a purely religious point of view. The Pharisees were not only loyal to orthodox Judaism; they were intense religionists. They were enthusiasts, and many of them were fanatics in religion. They dogged the steps of Christ as fault-finders and persecutors during all his ministry. The name Pharisee is probably derived from the verb *pārash*, meaning to separate. The Pharisees were the "separated" ones, or separatists. They were characterised by their devotion to the Mosaic law—this law, however, as overlaid and interpreted by wellnigh interminable traditions, which had to a very great extent the effect of nullifying the law itself. Paul appears to have allied himself with the extremists among the Pharisees, who were known as "Zealots." To the Galatians he wrote thus of his past life: "I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." To King Agrippa Paul said, "After the strictest sect of our religion I lived a Pharisee." Before the council at Jerusalem he said, "Brethren, I am a Pharisee, a son of Pharisees." Nothing could be made clearer than this fact which he by his reiterated statements concerning himself set forth, that he had been "out and out" a Pharisee.

6. *as touching zeal, persecuting the church*;—"Beyond measure I persecuted the church of God, and made havoc of it (devastated it)." Gal. i. 13. "I am . . . . not meet to be called an apostle, because I persecuted the church of God." I. Cor. xv. 9. "I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished." Acts xxii. 4, 5. "I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him."

Acts xxii. 19, 20. It is to be noted that the word in the last verse just quoted, which is translated "consenting," means approving. In the Authorised Version the same word is translated "have pleasure" in Rom. i. 32. Saul's guilt in approving of the stoning to death of Stephen is brought more prominently to view in Acts. viii. 1. On Paul's own authority he himself seems to be put down in this record as the chief of the murderers of Stephen. Those who actually threw the stones may have acted more or less blindly, but he was acting intelligently, and taking pleasure in what was being done with his sanction. What Paul had said to the crowd from the castle stairs in Jerusalem he afterwards reiterated before king Agrippa in Cæsarea: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities." In this was literally fulfilled what Jesus had said, "They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God." John xvi. 2.

*as touching the righteousness which is in the law, found blameless.*—By the righteousness which is in the law, Paul meant that righteousness which is the result of rendering perfect obedience to the law, and which meets with its own reward, according as it is written, "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them." Lev. xviii. 5. In his epistle to the Romans, Paul thus refers to the words of Scripture just quoted, "Moses writeth that the man that doeth the righteousness which is of the law shall live thereby." Rom. x. 5. If it were possible for any man to keep the whole law and not offend in any particular, he would earn a righteousness which he could call his own; and on account of this

personal righteousness life would be his of right. Paul had once been blind enough to think that by his own deeds he had fulfilled the conditions necessary to entitle him to live before God. Like the young ruler who said to Christ, "All these things have I observed from my youth up. What lack I yet?" he considered himself "blameless" before the law of God. When Paul says of himself that he was "found blameless," his meaning is that he had shown himself to be such, even in respect of being free from sins of omission. He had not only observed all the prohibitions of the law, but he had fulfilled all the requirements expressed in its positive commands. In all respects he was in his own estimation "found blameless." In all that the designation 'Pharisee' could be considered as standing for, Paul was perfect.

7. *Howbeit what things were gain to me, these have I counted loss for Christ.*—What sort of things were gains to me, or the sort of things which were gains to me, namely, such things as I have enumerated, these have I counted loss, that is, I no longer regard them as my assets in my account with God, I take no account of these whatever; in fact, I regard them as utterly valueless, on account of, or for the sake of Christ.

8. *Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord:*—This statement is similar to that in the seventh verse, the only difference being that it is stronger, and is introduced with great emphasis. There he said, "what things;" here he says, "all things." There he said, "I have counted;" here he says, "I count," showing the continuance and permanence or finality of the reckoning which he had made. There he simply said, "on account of Christ;" here he says, "on account of the excellency of the knowledge of Christ Jesus my Lord." It was the revelation of Christ to him which had produced this entire revolution in his thoughts. And he could not speak of the knowledge of Christ which had come to him without calling it "the excellency of the knowledge of Christ." Moreover the expansion of the single term Christ into the expression "Christ Jesus my Lord," showed that Christ

had become to Paul not merely what he became to Thomas when he exclaimed, "My Lord and My God!" but infinitely more.

*for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,*—Here the word "all" translated "all things" is accompanied by the definite article, and so refers back to the "all things" of the preceding clause, and to "what things" in the previous verse. The loss which Paul suffered was the loss of those things in the possession of which he had formerly prided himself. The loss here spoken of was a "confiscation," as Dr. Lightfoot expresses it. The apostle here gives his present estimate of those things which he formerly valued so highly. They are now but despicable refuse, or offensive offal. The confiscation of Paul's formerly so precious property had resulted in a great gain, and the gain which had accrued to him would be an ever-increasing one. Paul could now say, 'Christ is mine,' but as his Christian course was not finished, he chose rather to speak of Christ as a prize, the obtaining of which was a blessedness which awaited him.

What could be finer than this from Bishop Hall: "To gain Christ, to lay fast hold upon Him, to receive Him inwardly into our bosoms, and so to make Him ours and ourselves His, that we may be joined to Him as our Head, espoused to Him as our Husband, incorporated into Him as our Nourishment, engrafted in Him as our Stock, and laid upon Him as a sure Foundation."

"The term 'Christ' seems to denote Him in every aspect, and to win Him is to enjoy Him in every aspect. It is to have Him as mine, and to feel that in comparison with such a possession all else may be regarded as truly loss. To the apostle, Christ was so identified with the truth, that when he gained Him he gained the highest knowledge; so identified with life, that when he gained Him he was endowed with the noblest form of it; and so identified with spiritual influence, that when he gained Him his whole nature was filled with power and gladness." Eadie.

9. *and be found in him*,—When? At Christ's second appearing, to which Paul looked forward with fervent and boundless expectation. Christ had been revealed in him, when he first appeared to him, and as Christ and he were henceforth one and inseparable, he anticipated the joy of being found in him when he should see him. And he goes on to explain what his hope was as to the condition in which he would then be found.

*not having a righteousness of mine own, even that which is of the law*,—This was his supposed obedience thereto, which now seemed to him to be but "filthy rags." "We are all become as one that is unclean, and all our righteousnesses are as filthy rags (Authorised Version), or, as a polluted garment (Revised Version)."

*but that which is through faith in Christ, the righteousness which is from God by faith*:—When Paul expressed the hope of gaining Christ, and of being found in him, not having his own righteousness, but that which is through faith in Christ, the righteousness which is from God by faith, he declared his expectation that while he would be justified through faith in Christ, this also meant that when he as a believer in Christ would be found *in him*, he would in him stand justified before God. This then explains the two expressions found in Gal. ii. 16, 17, "justified by faith in Christ," and "justified in Christ." The believer in Christ being inseparable from Christ by reason of his union with him, his justification while set forth as the result of his faith, is also the necessary consequence of his standing as a new creature in Christ. "It is only by becoming one with Christ, that Christ's righteousness can become our righteousness." Lightfoot.

10. *that I may know him*.—In our English Versions the construction of the passage of which this clause forms a part, from the eighth to the eleventh verse inclusive, is such as to lead one to suppose that in each of the clauses translated, "that I may gain Christ," "be found in him," "that I may know him," "I may attain unto the resurrection from the dead," the same Greek forms of moods and tenses are to be found;

which, however, is not the case. The forms of the verbs translated "may gain," "be found," that is, may be found, and "may attain" are all subjunctives, whereas the form of the verb which is translated "may know," is not a subjunctive, but an infinitive preceded by the article in the genitive case. This is significant, and its significance seems clearly revealed when we study the connection of the passage throughout; for this infinitive form of the verb preceded as it is with the article in the genitive case, is evidently linked with the genitive form of the word translated knowledge in the eighth verse, while the portion of the text which intervenes may be regarded as a parenthesis. We would then translate the passage as follows: "Yea verily, and I count all things to be loss for (or because of) the excellency (the surpassing worth) of the knowledge (which I have obtained) of Christ Jesus my Lord: [for whom I have suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith]: (the surpassing worth, I say) of knowing him, and the power of his resurrection, etc. Such extended parentheses are quite in the style of Paul's writing, but sometimes his meaning cannot be made entirely clear in a translation without supplying words not in the text. The necessity of supplying any words is avoided by translating the verb in the infinitive mood as if it were a subjunctive, as our English translators did, and they have given us a translation which reads smoothly, but thereby the sense of the passage has been obscured. And the reader will observe that the smoothness in the translation disappears when in the reading of the passage, the parenthetical clause, beginning with the words "for whom," and extending to the end of the ninth verse, is omitted.

This translation of the infinitive form of the verb 'to know' preceded by the article in the genitive case, as given in our English Versions, is defended by Bishop

Ellicott, but against it and in favor of the other translation given above, are Winer, De Wette and others.

*and the power of his resurrection*,—This and the following clauses are explanatory of the way by which the apostle sought to realise more and more of the excellence of the knowledge of Christ Jesus his Lord. He had died with Christ on the cross, as he told the Galatians (Gal. ii. 20), and his crucifixion with Christ meant crucifixion to sin. The risen Lord lived in him, as he also said to the Galatians in the same connection, and this meant in him “newness of life.” These realities of the Christian life (for Paul’s experiences were not solitary) the apostle sought to impress upon the Roman and Colossian Christians in his letters addressed to them. “Are ye ignorant,” said he to the Romans, “that all we who were baptised into Christ Jesus were baptised into his death?” As Christ died and was buried, so we who were baptised into him were through baptism into death buried along with him. “Buried with him in baptism” were we, said he to the Colossians; but in this same baptism, went he on to say to them, “ye were also raised with him through faith in the working of God who raised him from the dead.” To the Romans also Paul explained that union with Christ in his death and burial through their baptism into him, meant also, through this same baptism into him, their union with him in his resurrection. And then he went on further to explain that they and he who had thus become united with the likeness of Christ’s death, should also be united with the likeness of his resurrection, that is, they should become like Christ their risen and glorified Lord. Therefore after saying to them that they should no longer be in bondage to sin, but should be wholly released from it, even as Christ was released from the dominion of death and the grave, he exhorted them thus: “Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.” And to the same purpose Paul exhorted the Colossians, saying to them, “If then ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God. Set your mind on the



things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, our life, shall be manifested, then shall ye also with him be manifested in glory. Put to death therefore your members which are upon the earth; . . . seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him."

It was in accord with this teaching and exhorting of others that the apostle in writing to the Philippians gave expression to the yearning of his own heart that he might through experiencing in his life more and more of the power of Christ's resurrection, realise to a greater and greater extent the surpassing value of his glorious Saviour.

*and the fellowship of his sufferings*,—The apostle of the Gentiles early learned that what God had at the time of his conversion said to Ananias concerning him, namely, "I will show him how many things he must suffer for my name's sake," was said in love, and in token of God's special favor to him, for he soon came to know that suffering for Christ served to unite him more closely to Christ, and so to make him more Christ-like. Accordingly he wrote to the Corinthians, "As the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ." This he remarked concerning himself and all other Christians; and then with special reference to those to whom he was then writing, he added, "Our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort." At the time when he knew not what day he might be led forth from his Roman prison to be beheaded he wrote to his beloved child Timothy as follows: "Remember Jesus Christ, risen from the dead . . . according to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying: For if we died with him,

we shall also live with him : if we endure, we shall reign with him."

The apostle Peter, and James the brother of the Lord, both of whom, if the traditions concerning them are true, suffered martyrdom, each in a signal manner for the sake of Christ, were imbued with the same feelings which Paul had in relation to sufferings which Christians were called to endure as Christians. Peter, full of sympathy for his suffering brethren, wrote thus to them, "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you : but inasmuch as ye are partakers of Christ's sufferings, rejoice ; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed are ye ; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters : but if a man suffer as a Christian, let him not be ashamed ; but let him glorify God in this name."

In the same manner James the Just also wrote to the same persecuted brethren of the dispersion, emphasising the privilege of suffering which they for Christ's sake were undergoing : "Count it all joy, my brethren," said he to them, "when ye fall into manifold trials ; knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. Blessed is the man that endureth trial ; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him."

Among the passages in Paul's epistles which bear upon this subject is a very remarkable one, found in Col. i. 24, which must not be passed over. "Now I rejoice," says the apostle, "in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." What are "the afflictions of Christ," of which Paul here speaks ? What does he mean when

he speaks of "that which is lacking" in Christ's afflictions? What connection was there between Paul's sufferings and Christ's afflictions, and how could his sufferings be spoken of as the complement of the afflictions of Christ? We cannot perceive what Paul's meaning in this passage is until we clearly understand his teaching concerning the great *musterion*, of which he so often speaks, and concerning which he says so much. Of this *musterion* (secret) he speaks in the passage which immediately follows the words we are considering. "Whereof (that is, of which Church, just spoken of as Christ's Body) I was," says he, "made a minister, according to the stewardship of God which was given me to you-ward, to fulfil the word of God, even the *musterion* which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this *musterion* among the Gentiles, which is Christ in you the hope of glory." The English word 'mystery' as a translation of the Greek word *musterion* is misleading. In a Greek lexicon of New Testament words, which I now have before me, I find the word *musterion* defined as "a matter to the knowledge of which initiation is necessary; a secret which would remain such but for revelation." Paul who uses this word so often does not use it without telling us what riches of meaning it contains. It is sufficient for our present purpose to take the definition of this term which the apostle gives in the closing words of the passage in Colossians which I have just quoted. "Which (*musterion*)," says he, "is Christ in you." All those who are united to Christ by faith are spoken of in the epistles of Paul as being "in Christ;" and the counterpart of this truth is, that Christ is in all those who by a living faith are joined to him. For want of a better name to denote the intimate union which exists between Christ and his people, the term "*mystical union*" is used, the word *mystical* being derived from the Greek word *musterion*; but in reference to this term what the apostle says must ever be borne in mind, namely, that the *musterion* which was hidden for

ages and generations has now been manifested to God's saints, to whom he has been pleased to make known its meaning, the principal part of which is that Christ is in them, which truth, he tells us, reveals the riches of its glory.

We can now with this light to guide us seek for answers to the questions above stated, the first of which is, What are the afflictions of Christ, spoken of by Paul? Christ as embodied in his people is to be thought of as still on earth, and therefore when his people are afflicted, Christ in them is to be thought of as bearing these afflictions, which afflictions, on account of his oneness with his people, are most truly his. This explains what Jesus meant when his voice arrested the persecuting Saul of Tarsus, saying, "Saul, Saul, why persecutest thou me?" When Saul recognised the fact that a divine voice had spoken to him, and inquired, "Who art thou, Lord?" the answer came, "I am Jesus whom thou persecutest." Again, we see that Paul when writing to the Romans recognised the fact that Christ was still a sufferer in this world, in saying, "If so be that we suffer with him, that we may be also glorified with him." Whenever, then, any one of Christ's people suffers for Christ's sake, Christ himself in that servant of his is a sufferer. And was it not thus before Christ's advent, even as it has been and continues to be, since in bodily form he left this world, though God's people of old understood not, as we now understand the meaning of his Word spoken to them? Hear Isaiah the prophet saying, "I will make mention of the lovingkindness of Jehovah, according to all that Jehovah hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely, they are my people, children that will not deal falsely: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bear them, and carried them all the days of old." Is. lxiii. 7, 9.

What the apostle meant when he spoke of that which was lacking in Christ's afflictions, was that other afflictions than those which he endured in the days of his flesh remained to be borne by him as he, embodied in his people, would bear them, so long as any of the members of his Body, the Church, should be found in this world.

There is the most intimate connection between the afflictions which Christ is now enduring, and those sufferings which his people are bearing for his sake, since in the one case it is Christ in them who is afflicted, and in the other it is they in Christ who suffer. The sufferings are in fact identical, on account of the oneness of the sufferers. Hence the sufferings which those who are in Christ endure can as Paul teaches us be considered the complement or filling up of the afflictions which remained to be endured by the members of Christ's Body still in the world after the Saviour's return to glory.

Is it any wonder that Paul considered it a privilege—yea, the very highest of privileges—to suffer for Christ, after such a revelation of his oneness with Christ had been vouchsafed to him? Can we wonder that the aged “prisoner of Christ” at Rome, who was himself so joyfully suffering for Christ, wrote to his child Timothy in the last communication which he sent to him, “Suffer hardship with the gospel;” and again, “Take thy part in suffering hardship with me as a good soldier of Christ Jesus;” and yet again before closing his letter, “Suffer hardship, do the work of an evangelist, fulfil thy ministry.” Timothy was not physically strong, and Paul did not forget his “often infirmities;” but spiritual strength was what he most needed for the endurance of hardship for Christ, as Paul well knew. Therefore when he said to him, “Suffer hardship with the gospel,” he added to his exhortation this qualification, “according to the power of God.” Then again before repeating the exhortation, he said, “Thou therefore, my child, be strengthened in the grace that is in Christ Jesus.”

*becoming conformed unto his death*;—Paul longed for complete identification with Christ in his sufferings,

and therefore desired to die such a death as Christ died. As Paul, while he lived, bore branded on his body the marks of Jesus, so he hoped that, by the manner of his death, the marks of Jesus would be even more distinctly branded upon him. We cannot doubt that Paul gloried in being able to write to Timothy, "I am suffering hardship unto bonds, as a malefactor," for he realised that there was in this a high degree of blessedness. A still higher degree of blessedness, however, would be realised by his suffering hardship unto death as a malefactor, for thus would his entire assimilation to Christ in suffering be attained.

11. *if by any means I may attain unto the resurrection from the dead.*—Above in speaking of his gaining Christ, the apostle had joined the thought of gaining him with the thought of his being found in him at the resurrection, showing that he felt that only the resurrection day would prove that he had in reality gained Christ. That day was the day on which the victory he had won in the battle with sin and Satan would be declared. That was the day toward which as a goal he was running the Christian race. It was not the general resurrection to which Paul looked forward with such earnest expectation. That will be to some "the resurrection of life," while to others it will be "the resurrection of condemnation." John v. 29. It was that resurrection, which to all who shall participate in it will be the resurrection of life, called in Luke xiv. 14, "the resurrection of the just," and in Rev. xx. 5, "the first resurrection," to which Paul looked with such eager interest. It was revealed to Paul as well as to John that blessed and holy is he who hath part in this first resurrection; for by the spirit of revelation it was given to Paul to declare that at that time the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and that then the dead in Christ shall rise first, and also that then those who are alive, who are left, shall together with the dead in Christ be caught up in the clouds, to meet the Lord in the air, and to be thenceforth for ever with him. I. Thess. iv. 16, 17.

To complete the exposition of this clause it is necessary to point out two things of deepest interest in connection with the Greek text. The first of these is that in the Greek, for example in I. Cor. xv. 42, the general resurrection is spoken of as simply "the resurrection of the dead;" whereas the resurrection of Christ and of those who are his is described as "the resurrection from the dead," or "the resurrection that is from the dead," implying a separation of some from others among the dead, and a selection, from among the dead, of those who are worthy to be first raised up. But that which calls for special notice in this connection is the fact that, in the clause before us, the utmost emphasis which the Greek language enabled the apostle to employ is here called into requisition by him in speaking of that resurrection which was to him the goal of all his aspirations. Not only does the definite article 'the' both precede and follow the word resurrection in this place, but the preposition 'from,' which is connected with the word 'dead,' is also joined to the word resurrection to strengthen it. Thus was redoubled emphasis used by Paul to set forth the grandness of that attainment which he anticipated would be realised by him on that day when Christ should appear the second time without sin unto salvation, and when he, a sinner saved by grace, should appear with him in glory.

12. *Not that I have already obtained*,—The apostle did not wish to be misunderstood; therefore he restated his case. He did not wish the Philippians to think of him as circumstanced otherwise than they were. He, like them, was yet running the Christian race. He had not yet obtained the prize.

*or am already made perfect*:—In the whole history of the human race only one man had been made perfect while on earth. He, the single exception, on account of having been made perfect, became unto all them that obey him the author or cause of eternal salvation. Paul was like him, but the likeness was not yet perfect. Greater likeness to Christ was what he was ever striving after, but there was yet a great distance between him and

Christ to be overtaken. When the most Christ-like man on earth was so far from saying that he had already been made perfect, who else is there that can truthfully say, "I have made my heart clean, I am pure from my sin?" Perhaps the apostle John was as Christ-like as Paul. And what has he to say on this subject? Is he any the less emphatic than Paul in disclaiming perfection for the life which he was living? Here is the most decided pronouncement of this, like Paul, Heaven-taught man, in reference to this matter. "This," says he, "is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

*but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.*—In order to feel the force of the apostle's language in this passage, it is necessary to understand the metaphor which he here employs. Before Paul's eye when he penned these words was the picture of the runners in the foot-race in the Grecian amphitheatre. At the end of the stadium, or course marked off for the contestants, stood the winning-post, on which was hung the wreath to be given to him who first reached the goal. Those to whom Paul was writing were as familiar as he was with the scenes which were called up by a reference to the Corinthian games. Paul's metaphorical language therefore presented most vividly to the minds of the Philippians the foremost runner in the race as he was nearing the end of the course and about to lay hold upon the crown. Like him am I, was the apostle's meaning, when he said to them, I press on, if so be that I may lay hold on that prize that



is before me. That prize was salvation—the salvation that is in Christ Jesus. To stop short of the goal would mean to lose the prize. To relax his efforts would mean to endanger his prospects. Therefore he pressed on with unflagging ardor. Using the same figure in writing to the Corinthians, Paul said, “I therefore so run, as not uncertainly.” No element of uncertainty could be allowed to dim his hope. That must remain as bright as any effort of his could make it. Therefore his struggle must continue to the end. But the thought of his laying hold on the prize brought to his mind another thought which was to him most encouraging and comforting, namely that of Christ’s having laid hold on him; without which laying hold on him on the part of his Saviour, his own laying hold on Christ would be but a vain effort. God’s gifts and God’s calling are not repented of, as Paul said to the Romans. Therefore his hope of eternal life and salvation rested upon a firm foundation. Paul often recounted how Christ had laid hold on him at the time of his conversion, how as he was drawing near to Damascus and was breathing out threatening and slaughter against the disciples of the Lord, that same Lord stopped him; how by a light out of heaven which suddenly shone round about him he was stricken to the ground; how through a voice speaking to him Jesus was revealed to him; how he surrendered himself to Christ, and became at once a new creature in him. All this was recalled as he wrote to the Philippians and said to them, “I was laid hold on by Christ Jesus.”

13. *Brethren, I count not myself yet to have laid hold* :—The apostle desired to bring this matter home to the Philippians, and especially to any of them who might be affected by antinomian influences, and who might be inclined to rest upon past experiences and feel secure. ‘Once saved, for ever saved, whatever the life after conversion may be,’ is a soul-destroying creed. Paul did not wish that any of the Philippians should hold to such a belief. Therefore with all the force of his example he sought to prevent them from becoming lax in

their Christian lives. Brethren, said he, I count not myself yet to have laid hold. Salvation is not mine even, if now I cease to strive to gain the crown. The prize is given only to those who press on to the end of life for the purpose of securing it. No, I have not yet reached the goal.

*but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, (14) I press on toward the goal unto the prize of the high calling of God in Christ Jesus.*—The construction of the Greek in these verses seems to indicate that the “one thing” in the thirteenth verse is the prize described at the end of the fourteenth verse. In a free translation the meaning may be expressed thus: ‘Not yet indeed is the prize in my grasp: but for this one thing—the prize of the high calling of God in Christ Jesus—I press on in the race toward the goal, forgetting indeed the things that are behind, and stretching forward to the things that are before.’ According to the metaphor the things that were behind were the stages of the course already passed; and the things that were before were the steps that remained to be taken before the apostle’s course should be finished. That portion of the course which absorbed all the attention and called forth all the exertion of each competitor in the race in the Grecian amphitheatre was the portion which at any stage of progress still remained to be done.

15. *Let us therefore, as many as are perfect, be thus minded:*—The word here translated “perfect” is the same as that which in I. Cor. xiv. 20 is rendered “men.” “Brethren,” said Paul to the Corinthians, “be not children in mind: howbeit in malice be ye babes, but in mind be men.” Babes and children are immature, while persons who have grown to manhood and womanhood have usually at the same time attained to a good degree of intelligence. The members of the Corinthian Church had not yet attained to Christian manhood and womanhood. In spiritual understanding they were yet babes. In his first letter to them, speaking of

having visited them, and of the condition in which he then found them spiritually, the apostle wrote as follows: "And I, brethren, could not (when I came to you) speak unto you as unto spiritual (persons), but (I was obliged to speak unto you) as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it (or to assimilate it): nay, not even now are ye able; for ye are yet carnal." It is plain that what hindered their growth in spiritual understanding was their carnality, which engendered jealousy and strife, and caused them to walk after the manner of the people of the world. See I. Cor. ii. 1 and iii. 1-3. Having thus ascertained the meaning of the word translated "perfect," as the apostle sometimes used it, we return to the text before us, and following the order of the words in the Greek, translate thus: 'As many then (in the Philippian Church) as are men, that is, persons of mature understanding, let us be thus minded.' Let us, as is proper, entertain the view of the Christian life which, as illustrated by my own example, I have now presented to you. The apostle well knew that there were those in the Church in Philippi (and it is not improbable that they comprised the majority) who would with heart and soul respond to his exhortation. At the same time his language implied that not all in the Philippian Church might, from want of knowledge and experience, be entirely prepared to coincide with him in his view of what the Christian race demanded, especially in respect to the strenuousness upon which he laid such particular emphasis. It is not improbable that some of the Philippians were influenced to a greater or less extent by the Judaizing teachers in their midst, whose insistence upon the necessity of adhering to Mosaic ceremonies, could only have the effect of creating a worldly and unspiritual disposition of mind, as it would, in so far as they were affected by it, lead them away from Christ. Yet in regard to these the apostle could not but hope that his exhortation, enforced by his example, would not be entirely in vain, since they too entertained the highest regard for him as a Heaven-sent teacher.

That the word here translated “ perfect ” in our English Versions was used by the apostle in the sense which we usually attach to it, and that as thus used it was meant to convey “ reproachful irony,” as Dr. Lightfoot supposes, we cannot believe, since such a meaning would be out of harmony with the context, and does not accord with the idea which the tenor of the epistle throughout leads us to form concerning the character of the Philippian Christians. Dr. Eadie’s view seems to be the correct one. He says, “ The perfect ones, among whom, by the idiom he employs, he (the apostle) places himself, are those who have burst the fetters of intellectual and spiritual bondage ; who have made some advancement in the divine life ; who are acquainted with the higher forms of truth, and are no strangers to the impulses and powers of divine grace ; who are the circumcision ; who, by the Spirit, worship God ; who are conscious of union with Christ, of possessing righteousness through faith in him, and some measure of conformity to him, and who cherish through him the hope of a happy resurrection. The perfect one was only in the way of being perfected ; none knew his imperfection so much, or felt it so deeply, and therefore he strove with quenchless ardor to move fleetly onward to the end of the race, and obtain the crown. The imperfect are those whose minds had not been able so fully to rise above all confidence in the flesh ; who still thought circumcision might not be wholly without value ; who would scruple to count all such things dead and positive loss, but hankered after some of them ; and who, in formally renouncing them, secretly or unawares clung to them, and might not distinctly comprehend the freeness, adaptation, and perfection of that righteousness which is through the faith of Christ. They could not be perfect runners in that course which the apostle has traced, for they had not laid aside ‘ every weight.’ They were entangled at every step, and progress was impeded.”

*and if in anything ye are otherwise minded, this also shall God reveal unto you :—*To be “ otherwise minded ” means to be of a mind contrary to that which the apostle had

showed them was his ; and that would at once appear to those who were thoughtful and prayerful to be a very serious difference indeed. If the apostle was right, as they could not doubt, then they were certainly wrong in being otherwise minded. The apostle was undoubtedly divinely guided and impelled, and therefore it would behoove them also to seek guidance and constraint from the same divine source. The apostle sought to lead in the right way those whose minds had in any degree been wrongly influenced, but he knew that until God himself should reveal unto them the truth, they would never be able to perceive it. In his light alone would they be able to see light.

16. *only, whereunto we have attained, by that same rule let us walk.*—The apostle continued to class himself with those whom he was seeking to lead in the way of Christian progress. They could not fail to be impressed with the fact that Paul's attainments in the knowledge of Christ and in the experience of salvation were marvellous, and also that the greatness of his Christian attainment was due solely to this, that he had walked by a rule which Christ himself had shown him. How reasonable then it would appear even to the erring Philippians that they should seek to walk as their apostolic teacher was walking, and leading the way for them.

17. *Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample.*—What Paul had already virtually expressed in speaking of his own aspirations and exertions as a follower of Christ, he now utters in direct and plain words of exhortation. "Brethren," said he, "vie with each other in imitating me." Those among the Philippians who were half-hearted and lax as Christians would be touched by the apostle's addressing them as his brethren. It is beautiful to see how Paul, after placing himself in the foreground as worthy of imitation, immediately withdraws from that position by associating with himself, as examples to be copied, those who had been his devoted partners in work in Philippi. The quick transition from "me" to "us" is characteristic of the fervent and yet profoundly humble apostle.

18. *For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ*:—These were the people against whom he had already in this letter warned the Philippian Church, saying, “Beware of the dogs, beware of the evil-workers, beware of the concision.” See Ch. iii. 2. In connection with the giving of this repeated warning he told the Philippians that the repetition of it was not irksome to him, and the reason was that he deeply felt the necessity of it. Often had the warning been repeated, he now reminds them, as he recurs again to the painful subject. How very painful it was for him to say what he felt bound to say again, his tears of sorrow could testify. It may be that some of his tears had fallen upon the paper on which this letter was written, and if so, the stains thus caused would bear witness to the truth of what he said as to the deep feeling which his words expressed. These Judaizers (for he doubtless referred to them) while professing to trust in Christ for salvation and calling themselves Christians, were in truth Christ’s enemies, yea, enemies even of his cross; for if what they said was true, that it was necessary to be circumcised in order to be saved (See Acts xv. 1), then virtually circumcision took the place of Christ as a Saviour. They were indeed enemies of the cross, who persuading their disciples to be subjected to the law of Moses, caused their hold upon Christ to be weakened, if not entirely severed; for by so doing they declared the sacrifice offered on Calvary to be insufficient, if not absolutely superfluous, and so made God’s plan of salvation by grace to be a thing of nought.

But there was another phase of this judaizing opposition to the Gospel which rendered its promoters extremely obnoxious in the view of Paul and those of his fellow Christians who were striving to lead holy lives. While advocating submission to the requirements of the Mosaic law, it was in practice *antinomian*, and consequently pernicious to the last degree. Jude, a brother of James and of Jesus, in addressing those whom he speaks of as “beloved in God the Father, and kept for Jesus Christ,” seems to have had before him as his main object in writing

his letter, to sound an alarm concerning those antinomian sectaries. Beginning his warning epistle he thus writes, "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ." The freedom from bondage to the law which Paul proclaimed as the prerogative of those who accepted Christ as their Redeemer (Gal. iii. 13 and v. 1.) was by these false teachers turned into license to sin. 'We are saved by grace' said they; 'let us therefore sin, that grace may abound.' See Rom. vi. 1. These perverters of the Gospel of Christ (see Gal. i. 7) made slanderous reports concerning the preaching of Paul and his fellow-laborers, affirming that they said, 'Let us do evil, that good may come' (Rom. iii. 8); and thus by falsifying the apostle's statements they sought to make even him a countenancer of their evil ways. It was safe to predict, as the apostle did, the certain condemnation of these "evil-workers," notwithstanding that they called themselves Christians. This the apostle did by saying concerning them, "Whose condemnation is just." Paul called them "false brethren" (Gal. ii. 4), "false apostles, deceitful workers," even saying of them that they fashioned themselves into apostles of Christ, and adding that this was no marvel, since even Satan fashioneth himself into an angel of light (II. Cor. xi. 13, 14). How perilous Paul felt it to be to have such opposers, against whom it was necessary to be ever watchful, may be seen from the catalogue of his trials which he gives in II. Cor. xi. 23-27, in which among the perils which he encountered he mentions "perils among false brethren." Concerning such as these Paul wrote to Titus when he was at work among the Cretans: "There are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy

lucre's sake. One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. This testimony is true. For which cause reprove them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the truth. . . . They profess that they know God ; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate " (Titus i. 10-16). Their character and motives are thus described by the apostle in his letter to the Galatians: "As many as desire to make a fair show in the flesh, they compel you to be circumcised ; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law ; but they desire to have you circumcised, that they may glory in your flesh." They were as far as possible from glorying in the cross of Christ, although they were professed followers of Christ ; which led the holy apostle, who realised how wide and deep the gulf was which separated them from him, to say, " But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." The apostle Peter in his old age, writing a second general letter to his brethren in the Lord, thus warns them against those who, like the false prophets of Old Testament times, would be sure to lead many astray. " There shall be," said he, " false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings ; by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you : whose sentence now from of old lingereth not, and their destruction slumbereth not."

The full force of the words, " the enemies of the cross of Christ," cannot be expressed without placing the utmost emphasis on the definite article which precedes the word enemies. " Many walk," says the apostle, " whom I often told you of, and whom I now tell you of even weeping, *the* enemies of the cross of Christ (or, *those*



enemies of the cross of Christ).” Paul evidently meant to point out the antinomian Judaizers as the very worst enemies of the cross of Christ. And it is as necessary in our day, as it was in the apostle’s, that it should be clearly understood that those Christians are indeed enemies of the cross of Christ, yea, its worst enemies, “who see not in it the evil of sin, so as to forsake it,” who notwithstanding their profession of loyalty to Christ, remain strangers to the attractions of his cross, who will not submit to the authority or conform themselves to the example of him who died upon the cross for them. Those who are willing to be pardoned, but have no desire to be sanctified, not only have no claim to the shelter of the cross, but they deserve to be pointed out in the most unmistakable manner as the very worst enemies of the crucified Son of God, if they profess to look to him for mercy, but refuse his sanctifying grace—that grace of God which hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. Titus ii. 11-14.

19. *whose end is perdition*,—Of these same “false apostles, deceitful workers,” who were “fashioning themselves into apostles of Christ,” the apostle said to the Romans, “Whose end shall be according to their works,” which end could only be perdition, since those who live in sin, die also in sin, and are consequently destroyed. Those who like the Romans, before their conversion to Christ, and like the antinomian Christians of Paul’s day, present the members of their bodies as servants to uncleanness, and to iniquity unto iniquity, must perish, for the end of those things is death. “The land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.”

*whose god is the belly*,—Gluttony, here mentioned as one form of excess which was descriptive of antinomian Christianity, may be taken as a type of sensual appetites generally. “Of whom (or of what) a man is overcome, of the same is he also brought into bondage.” II. Pet. ii. 19. “To whom ye present yourselves as bondservants unto obedience, his bondservants ye are whom ye obey.” Rom. vi. 16. Therefore as to those bondservants of sin, against whom the apostle was warning the Philippians, it could be truly declared that they were as far as possible from having Christ as their Saviour; for their god was their belly.

*and whose glory is in their shame*,—“The unfettered liberty of which they (antinomian Christians) boast, thus perverted becomes their deepest degradation.” Light-foot. “These are they,” said Jude, “who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along with winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever.” Jude 12, 13.

*who mind earthly things*.—On earthly things, rather than on heavenly, their minds were set. Wholly fleshly were those whom the apostle was describing, as their lives showed; “for they that are after the flesh do mind the things of the flesh,” as “they that are after the Spirit the things of the Spirit.” As Paul plainly implied in his exhortation to the Colossians, they who have been raised from the dead together with Christ, do seek the things that are above, where Christ is seated on the right hand of God. They do set their mind on the things that are above, not on the things that are upon the earth. From which it follows that those of whom Paul was speaking to the Philippians had never been quickened with Christ, but were dead through their trespasses and sins.

20. *For our citizenship is in heaven*;—These words are to be closely connected with the exhortation of the apostle in the seventeenth verse. ‘Follow us,’ is the apostle’s meaning, ‘rather than the false teachers, who would lead

you to destruction. Our commonwealth is not on earth ; it is in heaven. Our interests are all there, not here. The ties by which we are bound are not earthly, but heavenly. The great attraction for us heavenwards, is that Christ is there. Follow us then, if you would be wise, if you would be happy, if you would be saved, if you would have a home on high, if you would, like us, even now possess citizenship in heaven ; for we are able now to say, not merely this, that we hope to go to heaven when we must leave this world, but this, our citizenship *is* in heaven, yea, even now we are sitting together in heavenly places and enjoying heavenly relationships in Christ Jesus.'

*whence also we wait for a Saviour, the Lord Jesus Christ* :—When Jesus was leaving the world, he said to his disciples, " Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, whither I go, ye cannot come ; so now I say unto you." And when Simon Peter asked him, ' Lord, whither goest thou ?' Jesus answered, " Whither I go, thou canst not follow me now ; but thou shalt follow afterwards. . . . In my father's house are many mansions ; . . . I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself ; that where I am, there ye may be also." As surely as Christ once came from heaven to earth, and was here in our stead once offered as the Lamb of God to bear the sins of many, so surely shall he appear here on earth a second time apart from sin, to them that wait for him, unto salvation. It is because of these blessed assurances written in God's Word that Paul and his fellow-believers were in their day, and that we also are now, waiting for the revelation of our Lord Jesus Christ. When Paul wrote to the persecuted Thessalonians to comfort them in their afflictions, he contrasted what the condition of their persecutors would be with that which would be their own happy state, in that day when the Lord Jesus should be revealed from heaven with the angels of his power in flaming fire. Vengeance would then be rendered to them that had not known God, and that had not obeyed their Lord Jesus. These would suffer punishment, even eternal destruction from the face of

the Lord and from the glory of his might; while those whom they had afflicted would enjoy the recompense of rest along with all those who had in like manner suffered. How restful Christ's appearing will be to his saints, may be inferred from this further word which the apostle wrote to the Thessalonians for their comfort, that when the Lord Jesus shall again appear, he shall come to be glorified in his saints, and to be marvelled at in all them that believed. Mark the language. The apostle does not say that in that day Christ shall be glorified before his saints and be marvelled at by all them that are his; but that he shall then be glorified *in* his saints, and be marvelled at *in* all them that believed. That which will occasion exceeding joy to the saints of God in that day will be their realisation of their oneness with their Lord, Christ in them and they in him as never realised before. Then will the completed Body of Christ, the Church, united to her Head, be marvelled at and admired by wondering angels, and the greatest wonder of all will then be this, that the Divine Saviour is and will forever be so greatly glorified in his redeemed people.

21. *who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.*—This mortal body of ours is called the body of our humiliation. It is such as a consequence of sin. Sin it is which brought death into the world and all our woe. Through sinful indulgences and uncontrolled passions, through unforeseen accidents and voluntary conflicts, through innumerable maladies and multi-form sufferings, and finally by death either natural or violent, this our earthly tabernacle is subjected to dishonor. But if you and I have been born again and adopted into God's family, if we are Christ's, these bodies of ours are to be fashioned anew. At Christ's appearing we shall come forth in an altogether new fashion, the fashion of the immortals. It will be the fashion not of angels, nor yet a fashion altogether new in heaven, for Christ has worn it ever since his ascension to glory. We shall be like him. We are to be re clothed by the Lord Jesus Christ himself.

He shall fashion anew the body of our humiliation, yea, so fashion it that it will be conformed to the body of his glory, according to the working whereby he, our Almighty Saviour, is able even to subject all things unto himself. This same apostle who tells us these things in the epistle to the Philippians wrote on this subject to the Corinthians by inspiration as follows: "There are also celestial bodies, and bodies terrestrial," that is, the terrestrial are not more real than the celestial: "but the glory of the celestial bodies is one and that of the terrestrial bodies is another," that is, the glory of the one, the celestial, is vastly different from that of the other, the terrestrial. Just as "there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." "So also," says the inspired apostle, "is the resurrection of the dead. It (the body of our humiliation) is sown (a bare grain) in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural (or physical) body, there is also a spiritual body," inconceivable by us, it may be, but no less real on that account. "And as is the heavenly," that is, the spiritual body, "such are they also that are heavenly." And as we have borne the image of the earthy, we who are Christ's, so surely "we shall also bear the image of the heavenly." The disciples before whom Christ was transfigured on the mount, got some idea as to what the Saviour's now glorified body is like. We read that "his face did shine (not as a star, nor as the moon, but) as the sun," and that "his garments became white as the light." And in evidence of the correspondence which will exist between glorified saints and their glorified Saviour, we have this word of Jesus himself: Then (at that harvest time in the end of the world, when the angels will be the reapers) shall the gathered saints, the righteous ones, shine forth like their Divine Redeemer, as the sun in the Kingdom of their Father. See Matt. xiii. 43.

As to the matter of Christ's subjecting all things unto himself, on this subject also we have a two-fold comment

of the Scripture itself. In I, Cor. xv. 20-28, it is said, "Now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For (as it is written in the Psalm) He put all things in subjection under his feet . . . . And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." In the first chapter of the epistle to the Ephesians the apostle unfolds the same truth, as he prays for those to whom he is writing: "That the God of our Lord Jesus Christ, the father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling (what you who have been called into God's kingdom are privileged to hope for), what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."

## CHAPTER IV.

1. *Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.*—“Wherefore,” that is, since you are citizens of this heavenly commonwealth, since the Son of the Highest is your Sovereign Potentate, since your King is your Saviour, and you are to be sharers in all his glory, even by being in body fashioned like unto his glorious body, “so stand fast in the Lord,” that is, as I by the pattern which through God’s grace I am trying to set before you, and as I through the force of that divine truth which I have presented to you, now exhort you to do. United as you are to Christ by faith in him, so stand fast in him, abide in him, in him be firm, resisting through his strength all endeavors of your adversaries to draw you away from him. Turn not my joy into grief—my joy over your salvation into grief for your ruin. Deprive me not of my crown—the crown which I look forward to receiving from Christ when I present you as saved ones before him. My brethren, cherished in my heart, longed for in my prayers, be stedfast in the Lord, my beloved. Thus by tenderest expressions of sincerest affection—by his very heart-strings, did Paul seek to bind to Christ and establish in his grace his dear Philippian fellow-Christians.

2. *I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord.*—After uttering a heart-felt and yearning entreaty for those in general who were in danger of slackening their adherence to the Gospel, as he had preached it to them, Paul now makes bold to address by name two women in the Philippian Church, who had formerly been his valued fellow-laborers in Philippi, and to exhort them to put away the differences which had separated them, to come together and be affectionately interested in each other, as those who are sisters in Christ should do. “Let there be no strife, I pray thee, between thee and me, and between my herdmen and thy herdmen; for we are brethren,” said Abraham to Lot, his kinsman. If the ties of ordinary kinship should bind men together, how much more should kinship in Christ unite them! It is useless to speculate

as to whether these women were ladies of rank or not, or whether like Phœbe in the Church in Cenchreæ they were deaconesses or not, as we have no information on these points.

3. *Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.*—Epaphroditus, the bearer of this letter, is doubtless appealed to here. He was a highly esteemed member of the Church in Philippi, and Paul's thus appealing to him to help these women to adjust their differences, would prepare the way for his using his good offices to bring about a reconciliation between them on his arrival at his home. Epaphroditus had perhaps brought to Paul in Rome the sad tidings of dissension between these women, whose falling-out would be as much a grief to him as to the apostle. The apostle and Epaphroditus alike were most anxious that the breach between these former fellow-workers should be healed, as it not only affected seriously the peace of the Church, but also hindered the prosperity of the work of Christ in Philippi. Nothing, we may be sure, pleases Satan more than quarrels between Christians. Clement, here mentioned, had been another prominent worker with Paul at Philippi, and had wrought with these women in furtherance of the Gospel, but we know nothing concerning him beyond what is said here. To recall his faithful labors and to make special mention of him was a pleasure to the apostle. For the comfort of other fellow-workers, not all of whose names may have been remembered, the apostle was so thoughtful concerning them as to say that their names were all recorded on high in God's book of life. Nothing that any of us do here in his name is forgotten of God.

4. *Rejoice in the Lord always : again I will say, Rejoice.*—This exhortation to the Philippians is a testimony to the ever abounding joy in the heart of Paul. To the Corinthians he wrote, "We are pressed on every side, yet not straitened ; perplexed, yet not unto despair ; pursued, yet not forsaken (or left behind) ; smitten down, yet not destroyed." In the same letter after enumera-



ting his trying experiences, he says, "I am filled with comfort, I overflow with joy in all our affliction." This was his condition when he was writing to the Philippians. He himself was rejoicing in the Lord, rejoicing greatly though a prisoner in Rome, and he desired that the Philippians should likewise be joyful in the Lord. The word here translated "rejoice," has a double meaning. It combines, as before remarked, in note on iii. 1, "a parting benediction with an exhortation to cheerfulness." See the full note on the word in that place.

5. *Let your forbearance be known unto all men. The Lord is at hand.*—For the word "forbearance," or "moderation" in the Authorised Version, "gentleness" is given in the margin of the Revised Versions. Gentleness or mildness is the opposite of contentiousness, and is so expressed in Titus iii. 2. "Put them in mind . . . not to be contentious, to be gentle, showing all meekness toward all men," and likewise in I. Tim. iii. 3, we find the contrast, "gentle, not contentious." "The wisdom that is from above is," James tells us, "first pure, then peaceable, gentle, easy to be entreated." Those who are genuinely good will be gentle, and will treat even their servants with gentleness. See I. Pet. ii. 18. "Meekness and gentleness" were marked traits of Christ's character, and should be manifested in the conduct of his followers. II. Cor. x. 1. The nearness of Christ's appearing should ever exert a restraining, and at the same time a constraining influence upon us, checking every evil impulse, and impelling us to speak and act as in the presence of our Lord.

6. *In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.*—As to anxieties, have them not; be rid of them, if you have them. Why should you be harassed with cares, when God is caring for you? Such was the reasoning of Peter when he exhorted all those to whom he was writing to cast all their anxiety upon God; and it is instructive to note that in the same connection this apostle indicates that a good way by which to drown our own cares is to be occupied in doing what we can to relieve the anxieties of others. "Gird yourselves," said

he, "with humility to serve one another . . . . Humble yourselves . . . under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you." I. Pet. v. 5-7. While exhorting the Philippians to "have no anxieties," Paul pointed out the means to be used in order that they might get rid of them. They were to take their anxieties to God in prayer and supplication. And so we find Paul explaining what Peter meant, when he told his brethren to cast all their anxiety upon God, namely, to do it by prayer and supplication; while Peter explains what Paul meant, when he said, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God," that is, when you have thus taken your anxieties to God, you are to leave them with him, and so cease to bear the burden of them yourselves. In reference to what matters are we to go to God in prayer and supplication, making our requests? Paul's answer is, 'In every matter, in everything, great and small.' No matter how small the thing is which gives us anxiety, we should take it to God. We may even *beseech* God to give us relief, when any sort of matter is troubling us. It is our privilege to supplicate God in prayer to remove any and every burden of anxiety. And knowing how ready God is to succor us, we should ever approach him in prayer with thanksgiving.

7. *And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.*—Such will be the result of your taking to God by prayer and supplication with thanksgiving every thing that threatens to mar your peace, and of your letting your request be made known to him concerning it. The peace of God, which passeth all understanding, will like a sentinel on duty be made to guard your hearts and your thoughts in Christ Jesus. Your hearts and your thoughts in Christ Jesus will be guarded from any intrusion of the tempter. The apostle spoke from experience of habitually doing what he exhorted the Philippians to do, and from experience of having that continually done for him, which he assured the Philippians God would under the same conditions do for them.

The words "in Christ Jesus" are not to be passed over as unimportant. The translation "through Christ Jesus," as in the Authorised Version, mistakes the meaning altogether. Christ is the channel through which the peace of God flows to those who experience it. He Himself is "our peace," but that is not what is meant here. The deep experience which Paul enjoyed of having his heart and his thoughts guarded by the peace of God, which passeth all understanding, was due to the fact that he most truly realised his oneness with Christ. Paul knew that Christ lived in him, that Christ's heart throbbed in his heart, that in his thoughts Christ himself was thinking; and it was this knowledge that enabled him to realise how perfectly his heart and his thoughts were guarded. The peace of God was not like a sentinel guarding from without; it was within, creating an experience which was inexpressible, because it surpassed all understanding.

8. *Finally, brethren*,—The apostle now intends bringing his letter to a close, as he had intended to do when before he wrote the word "finally." See Ch. iii. 1. The word translated "finally" could as well be rendered, 'As to the rest.' Paul had some things yet to say, though he did not intend to add very many words.

*whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report*;—The apostle here summarises the excellencies which are universally approved by mankind, and which ought ever to be distinguishing marks of the Christian, since he, when truly reflecting the character of his Lord and Master, is the highest style of man. By the things that are true are meant those that are real and genuine, straightforward and reliable, those things that are as far removed from falseness and disguise as the east is from the west. By the things that are honorable are meant those that are dignified and decorous, worthy of nobility, fit to be called Christian in the highest sense. By the things that are just are meant those that are truly righteous, and cannot be impugned. By the things that are pure are meant those which are

entirely free from baseness, those which are transparent and stainless. By the things which are lovely are meant those which are amiable and endearing. By the things which are of good report are meant those which are gracious, winning and attractive. The word "whatsoever," used six times in this passage, shows how inclusive of all things that are good, and how exclusive of all things that are evil, the religion of Christ is.

*if there be any virtue, and if there be any praise, think on these things.*—If virtue exists that is worthy of the name, if, measured not by human standards, but by the divine standard, there really is such a thing as goodness; and if there be any praise worthily earned and worthily bestowed, if by mortals a heavenly plaudit can be won; then take account of these things. It was as far as possible from the apostle's thought to suggest that virtue in its highest and best sense did not exist, or that such goodness as would meet with God's approval was not attainable; he sought rather to set before the minds of the Philippian Christians the lofty claims and rightful demands of the religion of Christ. He would have them see what the character of the Christian should be and might be, how highly Christian excellence deserved to be esteemed for its own sake, and how earnestly and determinedly it should be striven after, in order that by its exemplification before men those not yet Christians might be led to follow Christ. The model which the apostle portrayed, how worthy of imitation it is! To be distinguished for probity and integrity, to be so true that those who know you will remark concerning you that you are true through and through; to be pointed out as one of God's noblemen; to be righteous before men, like Zacharias and Elizabeth, "walking in all the commandments and ordinances of the Lord blameless;" to be so pure that the tempter could not find any thing in you upon which to lay hold, to have a heart so full of abhorrence of every thing that is ignoble, that you would be utterly incapable of doing any mean thing; to be so void of ill-nature and malevolence, and so full of kindness and charity, that all who knew you would be constrained to love you; to possess and to manifest a character in which

graciousness would be so combined with goodness as to draw to you irresistibly those who should come in contact with you: if the Christian religion could after this manner be widely endorsed, how mightily it would be commended to the world! That there have been and are in the world such exponents of the working of God's grace in human hearts cannot be denied.

9. *The things which ye both learned and received and heard and saw in me, these things do:—*The Philippian knew so well how the grace of God had been magnified in Paul, that they could have no thought of his giving expression to egotism as he thus addressed them. They who are known to be such as are well-pleasing to God cannot but be approved of men. It is true that even that which is good in God's people is sometimes evil spoken of. So it was with Paul. But his behavior was ever so seemly, that wherein he was spoken against as an evil-doer, his good works gave the lie to the accusation. Paul had practised in the sight of the Philippians those things which he had preached to them, and therefore with a boldness which carried with it virtue's incontrovertible commendation he could say to them, 'The things which ye both learned of me and accepted, which ye not only heard of in me, but saw in me, these things put into practice.' Practice should ever accompany preaching and profession, else our words of exhortation will be but vain words.

*and the God of peace shall be with you.*—Above (see verse 7) the apostle had said, "And the peace of God. . . shall guard your hearts and your thoughts in Christ Jesus," that is, if in everything by prayer and supplication with thanksgiving you let your requests be made known unto God, and by so doing rid yourselves of all anxiety. Here he tells the Philippians that the same blessing will be with them, if they translate their knowledge and their faith into works. The assurance is the same as in the seventh verse, though the expression is varied. Those who experience in their hearts "the peace of God, which passeth all understanding," have with them the presence of "the God of peace."

10. *But I rejoice in the Lord greatly, that now at length ye have revived your thought for me ; wherein ye did indeed take thought, but ye lacked opportunity.*—After a considerable interval the apostle had again received tokens of the thought which he knew the Philippians ever took concerning him. Doubtless along with the gifts which had come to him he had received assurances that he had not been forgotten, although circumstances had prevented their doing for him what they had had it in their hearts to do. In his second letter to the Corinthians the apostle refers to his having received from Macedonia supplies according to his need. See II. Cor. xi. 9. It is not unlikely that these had come in part, if not in whole, from the Church in Philippi. It brought no ordinary joy to the apostle to be again remembered by his dear Philippian friends. “I rejoice greatly,” says he. It was not a merely momentary joy which he felt, for he writes these words after some time had elapsed since he received the gifts. He rejoices as greatly when writing these words as he did on the day when Epaphroditus arrived from Philippi. It is to be noticed that he speaks here of rejoicing “in the Lord.” Concerning this Dr. Eadie remarks, “His was a Christian gladness. The gift was contributed in the Lord, and in a like spirit he exulted in the reception of it.”

11, 12. *Not that I speak in respect of want : for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound : in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.*—We cannot do better here than to transcribe from the paraphrase which precedes these ‘Notes,’ the following : ‘I must explain that in what I have just said I make no reference to any want, for I have not known want. What I have had has been enough for me. What I have not had has given me no concern : for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and not be unhappy ; and I know also how to abound, without being spoiled—without becoming through the enjoyment of an abundance of comfort dis-

qualified for the cheerful endurance again of an entirely changed condition, which might be regarded as a condition of deprivation and suffering, but which God's grace would enable me to look upon as that condition which under God's good providence could be no other than the very best condition for me at the time, because God had in his wisdom so ordered it. In everything and in all things—in each particular and in all circumstances of God's arrangement for the supply of my temporal need—have I learned the secret both to be filled and to be hungry, both to abound and to be in want, to enjoy whether in the one case or in the other the same equanimity. The secret is a contented mind.'

If, as is supposed by some, perhaps not without a good degree of plausibility, Paul through inheriting property, was in his old age in comparatively affluent circumstances, which contrasted strongly with his straitened state when he was obliged to toil with his hands night and day to procure sustenance for himself and his fellow-workers, this does not at all affect what he says in regard to his having learned in whatsoever state he was, therein to be content. The meaning contained in the word "whatsoever" shows what an advanced stage Paul had in time past reached in the school of Christ.

13. *I can do all things in him that strengtheneth me.*—If Paul had not said this here, and if he had not in so many other places in his epistles spoken of his intimate relation to Christ, his union with him, his being in Christ and Christ's being in him, we should have no clue to the secret of that deep and undisturbed contentment of which he speaks. The secret is here fully disclosed. Paul understood clearly enough that apart from Christ he could do nothing, while as a part of Christ he could do all things. In these words of Paul the living branch of the living vine of Christ's parable is vocal. What the fruit-bearing branch is able to do, it does on account of the life that is in it because of its union with the vine-stock. Even so it is with him who by faith is joined to Christ. "I am the vine, ye are the branches," said Christ to his disciples. "He that abideth in me, and I in

him, the same beareth much fruit." The realisation by us of our oneness with Christ will enable us to say what Paul said. If we are in Christ, we ought to be strengthened in the grace that is in him. See II. Tim. ii. 1. When thus strengthened in all power according to the might of his glory, we shall bear fruit in every good work. Col. i. 10, 11.

14-20. *Howbeit ye did well that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall supply every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father be the glory for ever and ever. Amen.*—From the paraphrase which precedes these 'Notes,' we transcribe as follows: 'I could have got on quite well without any of the things which you so thoughtfully provided for me, if the Lord had not put it into your hearts to care for me as you have so kindly done. Nevertheless ye did well, that just at this time and in this way ye had fellowship with me in my troubles. Most clearly I recognise the good providence of God in your thought for me, and my heart is full of thankfulness for what you did for my relief. I well remember, and can never forget it, and ye yourselves also know, for ye can call to mind, ye kind-hearted Philippians, that after I had left Macedonia at the time when I was beginning to evangelise among you, no Church had fellowship with me in the matter of giving and taking aid, but ye only. Though I would not for good reasons accept help from others (see II. Cor. xi. 7-12), I did take it from you, and I remember thankfully how you helped me repeatedly. For before I left Macedonia, even when I was in Thessalonica, ye sent



relief to me once and again. In Thessalonica I was indeed hard pressed (see I. Thess. ii. 9), and your gifts to me then were most timely. But why do I say all this? Is it that I have now any desire to make drafts on your liberality? By no means understand me thus. It is not that I am seeking for the aid which you are so ready to bestow. I do indeed desire nothing for myself, but I desire something for your benefit, and that something is this—the fruit that increaseth to your credit. No, I neither need nor want any thing myself, but I do desire for you the recompense which God bestows, the credit which will be given to you, and which will increase to your benefit with each proof of your love for me. I indeed have all things now and abound. I am filled, having received from Epaphroditus the things that came from you—an odor of fragrance, a sacrifice acceptable, well-pleasing to God. And know ye that my God shall fully meet every need of yours according to his wealth in glory in Christ Jesus. You have supplied all my wants, and my God on my behalf will recompense you by supplying all your wants. Thus our fellowship with one another brings us into fellowship with God, and how blessed it is when we remember that it is through and in Christ Jesus. For Christ's sake, for me as a brother in Christ, you are kind to me. And God for Christ's sake, for what you have done for me because you and I are members one of another in the Body of Christ, will reward you. Now unto our common God and Father be the glory unto the ages of the ages. So may it be.'

21. *Salute every saint in Christ Jesus.*—The apostle's salutation is an individual one, as befitted the relationship which existed between himself and the Philippians. He knew them personally and intimately, and the strongest attachment existed between him and them. The members of the Philippian Church were regarded by Paul as his brethren and sisters in Christ, and in addressing them he so worded his salutation as to express the high esteem in which they as individuals were held by him. The agreement in the wording of Paul's opening and closing salutations to the Philippians is

worthy of notice. The apostle addresses the epistle "to all the saints in Christ Jesus that are at Philippi;" and in closing his epistle he says to those, without naming them (presumably the officers of the Church), in whose hands his letter would first be placed, "Salute every saint in Christ Jesus." In regard to his fellow-believers in Christ two thoughts were ever present to the apostle's mind, one of which was, that as believers in Christ there existed between them and their Saviour a vital union, and the other was in reference to that character which belonged to them by virtue of their union with Christ as members of his Body. In Christ they were saints.

*The brethren that are with me salute you.*—The contrast between the persons mentioned here and in the next verse as sending their salutations is remarkable. These are called brethren simply, while those are spoken of as saints. The actions of these, as described by the apostle (see ch. ii. 21) were not the actions of saints, and so they were not mentioned as such. Though called brethren by the apostle, they were in reality unworthy brethren.

22. *All the saints salute you.*—These were those who were not so immediately associated with the apostle, but who belonged to the Church in Rome. Some of their names are doubtless mentioned in the last chapter of the epistle to the Romans, written several years before Paul went to Rome. We read (see Acts xxviii. 23, 24) that soon after Paul's arrival in Rome, the Jews dwelling there came to him into his lodging in great number, to whom he expounded the truth concerning Jesus the Messiah, and that while some who listened to the apostle's argument and testimony continued to disbelieve, there were others who believed the things which he declared. These from the time they accepted Christ as their Saviour were numbered among the Christians in Rome, and they must have been included among those who at the time when Paul wrote to the Philippians sent to the Church there their salutation, and whom Paul speaks of as saints.

*Especially they that are of Caesar's household.*—Cæsar's household comprised a very large number of freedmen not only resident at Rome, but scattered throughout the empire, holding a very great variety of offices, including alike those of the highest functionaries and those of the lowest menials. A very interesting essay upon this subject by Dr. Lightfoot can be found in his commentary on this epistle. Some of these freedmen connected with the household of the Emperor may have been among those mentioned in the last chapter of the epistle to the Romans as saluted by the apostle, and others may have become Christians after the apostle's arrival in Rome.

23. *The grace of the Lord Jesus Christ be with your spirit.*—The church at Philippi is here regarded as being of one soul, in accordance with the apostle's exhortation in this letter. See ch. ii. 3. Paul's benediction was not written as a mere formulary. His whole heart entered into it, and it was intended to reach the innermost being of those to whom his letter was sent.

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## APPENDIX.

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Dr. J. Agar Beet, in the closing sentences of an essay published in *The Expositor*, January 1889, thus wrote:

“With a gift [the letter to the Philippians] infinitely more precious than that he brought from Philippi, Epaphroditus starts on his homeward journey. The joy caused by his return, and the effect of this wonderful letter when first read in the Church at Philippi, are hidden from us. And we may almost say that with this letter the Church itself passes from our view. To-day in silent meadows quiet cattle browse among the ruins which mark the site of what was once the flourishing Roman colony of Philippi, the home of the most attractive Church of the apostolic age. But the name and fame and spiritual influence will never pass. To myriads of men and women in every age and nation, the letter written in a dungeon at Rome and carried along the Egnatian Way by an obscure Christian messenger, has been a light Divine, and a cheerful guide along the most rugged paths in life. As I watch and myself rejoice in the brightness of that far-shining light, and glance at those silent ruins, I see fulfilled an ancient prophecy: *The grass withereth, the flower fadeth: but the word of our God shall stand forever.*”

In the third sentence of the above paragraph, Dr. Beet considerably used the word “almost.” With the letter of the apostle Paul to the Philippians the Church at Philippi has not altogether passed from

our view. From the article *Philippi* in Hastings' Bible Dictionary we take the following: "At the beginning of the second century the Church at Philippi emerges once more for a moment into the light of history, when it received a visit from one apostolic father, and a letter from another, sometime in the reign of Trajan, *i. e.* before A. D. 117. Ignatius, Bishop of Antioch, was condemned to death as a Christian, and sent in charge of a guard of soldiers to be thrown to the beasts at Rome. His route, as we know from his epistles, lay through Philadelphia, Smyrna, and Troas. Thence, like Paul, he must have crossed to Neapolis, and so reached Philippi (his guards were probably making for one of the Adriatic ports by way of the Egnatian Road), since the Church at Philippi 'welcomed' and 'escorted' him, and on his departure wrote two letters, one to the Church at Antioch, consoling them for the loss of their Bishop, and one to Polycarp, of Smyrna, asking for copies of as many as possible of the letters which Ignatius had written in Asia Minor. Polycarp's answer is his letter to the Philippians, the sole source of our knowledge of this episode of Philippian history."

"It is not impossible," adds this writer, "that this request of the Philippians was the origin of the collection of the Ignatian letters and of their preservation for later ages."

The only other scraps of history pertaining to the Church at Philippi are the names of some of the Bishops among the subscribers to 4th and 5th century councils: Porphyrius at Sardia in 344, Flaviano at Ephesus in 431, Sozon at the Latrocinium of Ephesus in 449 and at Chalcedon in 451 A. D.

The epistle of Polycarp to the Philippians is subjoined.

THE EPISTLE OF POLYCARP  
TO THE PHILIPPIANS.

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Polycarp and the elders who are with him, to the Church sojourning in Philippi, mercy and peace from God and our Saviour Jesus Christ.

I. I rejoiced to hear that ye received and escorted on their way the saintly followers of Christ whose fetters are their diadems; and that the root of your faith, famous from the beginning, still bears fruit unto Jesus Christ, who died and was raised again for us; in whom though ye never saw him, ye believe with joy unspeakable, being saved by grace and not by works.

II. Therefore be strenuous. Serve God and forsake all vain and erroneous teaching. Believe on him who raised Jesus Christ to be the judge of quick and dead, subjecting all things to him. He will raise us also, if we obey his commandments, and remember the warnings of Christ, who bade us do as we would be done by, and promised the kingdom of heaven to those who follow after righteousness.

III. I write these things, not of my own motion, but in answer to your invitation. I am not equal to the blessed Paul who taught you both in person and by letter. From his letters you may learn to build yourself up in faith, hope, and love. Faith is the mother of us all; love leads the way, and hope follows. Observing these ye will fulfill the commandment. Whosoever has love is far from sin.

IV. Above all things avoid covetousness. We brought nothing into the world and can carry nothing out. Let us therefore put on the armor of righteousness. Teach your wives to live in faith and love and purity, cherishing their husbands, and showing kindness to all men, and to train their children in godliness. Let the widows pray without ceasing and avoid all malice and covetousness, remembering that they are God's altar, and that the offerings there made are scanned by his all-seeing eye, which the most secret thoughts cannot escape.

V. Let us remember that God is not mocked, and let us walk holily. The deacons must be blameless, not tale-bearers nor covetous, but sober, compassionate, diligent, after the pattern of Christ, who was the chief of deacons. We must please God in the present life, that he may bestow upon us the future life. They that are true citizens of Christ's Kingdom now shall themselves be Kings with him hereafter. The younger men also must be chaste and restrain their passions. Lust warreth against the spirit. No profligate person shall inherit the kingdom of God. Let them also be subject to the presbyters and deacons. The virgins, too, must keep their conscience blameless and pure.

VI. The presbyters also must be tender and pitiful, bringing home the strayed sheep, watching over the sickly, taking care of the widow and orphan and the poor man. Let them have regard to what is good in the sight of God and men, shunning all unrighteousness and malice, abstaining from covetousness, not credulous or harsh in their judgments of others, as conscious of their own infirmities. We must forgive, if we would be forgiven: for all alike will stand before the judgment-seat of Christ. So then let us serve him in all godliness, according to the teaching of the Apostles and the Prophets, holding aloof from all false brethren and hypocrites and deceivers.

VII. He who disallows the incarnation is Anti-



Christ; he who rejects the testimony of the Cross is of the devil; he who denies the resurrection and the judgment is of Satan. Flee from all false teaching; be instant in fasting and prayer; entreat God to deliver you from temptation. The spirit may be willing, but the flesh is weak.

VIII. Let us cleave steadfastly to Jesus Christ our hope. He bore his cross patiently; he was without sin and without guile; he suffered all things for our sakes. Let us therefore follow him and suffer gladly for his name, if need be, for he has given us an example.

IX. Therefore be obedient and practice patient endurance such as ye saw in Ignatius and Zosimus and Rufus and others from among yourselves, yea in Paul himself and in the other apostles. All these have won the prize. They have gone to their own place; for they loved not the present world, but him who died and rose for us.

X. Follow the example of Christ. Be firm in the faith; be kindly, affectionate, and helpful one to another. Despise no man. Do good while you can. Submit one to another. So live, that your good works may be manifest to the Gentiles, and that Christ's name may not be blasphemed through you. Teach all men to be sober, even as ye yourselves walk.

XI. I grieve exceedingly over your presbyter Valens, that he should so forget his office. Avoid covetousness. Abstain from all evil. How can a man teach others, when he is unable to govern himself? Covetousness is idolatry. The covetous man shall be judged as a Gentile; whereas the saints shall themselves judge the world, as Paul teacheth. Not that I am aware of any such fault in you, among whom Paul labored and of whom he boasted in all the Churches at a time when we Smyrnaeans were not yet converted to Christ. I grieve greatly for Valens and his wife. God grant them true repentance. Treat ye them with moderation, and restore them as erring members.

that your whole body may be made whole. So doing, ye shall edify yourselves.

XII. You are versed in the Scriptures far beyond myself. Remember therefore how these Scriptures warn you not to give way to anger. Blessed are ye if ye remember this. May God the Father and the Eternal High Priest, Jesus Christ, build you up in faith and truth and gentleness and patience and chastity, and grant to you and to us our portion among the saints, with all those who shall believe on our Lord Jesus Christ. Pray for all saints. Pray for kings and rulers, for you persecutors, for the enemies of the Cross, that your fruit may be seen and ye may be perfect in Christ.

XIII. I have been asked by you and by Ignatius to allow our messenger to carry your letter to Syria. I will do this—either myself or the delegate whom I shall send on your behalf as well as on ours. I have also attended to your other request, and sent you such letters of Ignatius as I had in my possession. They are attached to this letter. You will find them highly profitable, for they teach faith and patient endurance and are in all ways edifying. In return do ye communicate to me the latest news of Ignatius and his companions.

XIV. This letter will reach you through Crescens. I commend him to you now, as I have done heretofore. His conduct with us was blameless, as doubtless it will be with you. Welcome his sister also, when she meets you. Farewell all of you in Christ. Amen.







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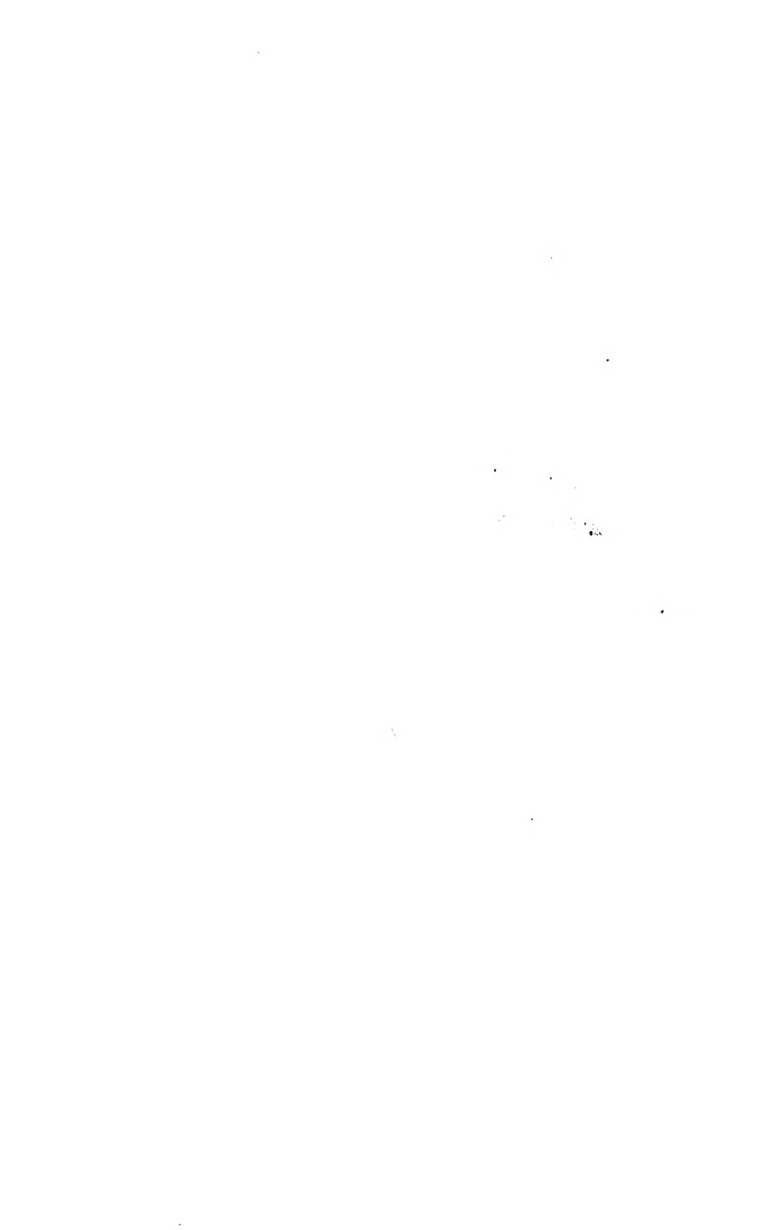
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The Epistle of Paul to the Philippians

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